Navigation Spiritualized:

OR, A

NEW COMPASS FOR SEA-MEN,

Consisting of XXXII Points

Of { Pleasant *Observations*, Profitable *Applications*, and Serious *Reflections*:

All concluded with so many Spiritual *Poems*.

Whereunto is now added

1. *A Sober Consideration of the sin of Drunkenness.*
2. *The Harlots face in the Scripture-Glass.*
3. *The Art of Preserving the Fruit of the Lips.*
4. *The Resurrection of buried Mercies and Promises.*
5. *The Sea-mans Catechism.*

Being an Essay towards their much desired *Reformation* from the horrible and detestable Sins of *Drunkenness*, *Swearing*, *Uncleanness*, *Forgetfulness* of Mercies, *Violation* of Promises, and Atheistical contempt of Death.

Fit to be seriously recommended to their profane Relations, whether Sea-men or others, by all such as unfeignedly desire their eternal welfare.

And they said, Come, let us cast lots, that we may know for whose [cause] this evil is come upon us, Jonah 1. 7.

Knowing therefore the terrors of the Lord, we persuade men, 2 Cor. 5. 11.

JOHN FLAVEL, Minister of the Gospel.

London: Printed by *J. C.* for *Thomas Fabian*, and are to be sold at the Bible in S. *Paul's* Church-yard. 1695.

TO ALL MASTERS, MARINERS, AND SEA-MEN:

Especially such as belong to the Borough of *Clifton*, *Dartmouth*, and *Hardnes*, in the County of *Devon*.

SIRS,

I finde it storied of Anacharsis, *that when one asked him, Whether the living or the dead were more? He returned this answer*, You must first tell me (*saith he*) in which number I must place Sea-men; *intimating thereby, that Sea-men are, as it were, a third sort of persons, to be numbred neither with the living nor the dead; their lives hanging continually in suspence before them. And it was anciently accounted the most des-*

perate employment, and they little better than lost men that us'd the Seas. Through all my life (*saith* Aristotle) three things do especially repent me: First, That ever I revealed a Secret to a Woman; Secondly, That ever I remained one day without a Will; Thirdly, That ever I went to any place by Sea, whither I might have gone by Land. Nothing (*saith another*) is more miserable, than to see a virtuous and worthy person upon the Sea. *And although custom, and the great improvement of the Art of Navigation have made it less formidable now, yet are you no further from death than you are from the waters, which is but a remove of two or three inches. Now you that border so nigh upon the confines of Death and Eternity every moment, may well be supposed to be men of singular piety and seriousness: For nothing more composes the heart to such a frame, than the lively apprehensions of Eternity do; and none have greater external advantages*

tages for that than you have. But alas! for the generality, what sort of men are more ungodly, and stupidly insensible of eternal concernments? Living, for the most part, as if they had made a Covenant with Death, and with Hell were at agreement. It was an ancient saying, Qui nescit orare, discat navigare; He that knows how to pray, let him go to Sea. But we may say now, (alas, that we may say so in times of greater light!) He that would learn to be prophane, to drink, and swear, and dishonour God, let him go to Sea. As for Prayer, it is a rare thing among Sea-men, they count that a needless business: They see the prophane and vile delivered, as well as others; and therefore, what profit is there, if they pray unto him? Mal. 3. 4. As I remember, I have read of a prophane Souldier, who was heard swearing, though he stood in a place of great danger; and when one that stood by him warned him, saying, Fellow-souldier, do not swear, the Bul-

lets flie; *he answered*, They that swear come off as well as they that pray. *Soon after a shot hit him, and down he fell.* Plato *diligently admonisht all men to avoid the Sea*; For (*saith he*) it is the Schoolmaster of all vice & dishonesty. *Sirs! it is a very sad consideration to me, that you who float upon the great Deeps, in whose bottom so many thousand poor miserable Creatures lie, whose sins have sunk them down not only into the bottom of the Sea, but of Hell also, whither Divine vengeance hath pursued them: That you* (*I say*) *who daily float and hover over them, and have the roaring waves and billows that swallowed them up, gaping for you as the next prey, should be no more affected with these things. Oh what a terrible voice doth God utter in the Storms!* It breaks the Cedars, shakes the Wilderness, makes the Hinds to calve, *Psal.* 29.5. *And can it not shake your hearts! This Voice of the Lord is full of Majesty, but his Voice in the Word is more efficacious & powerful*, Heb. 4.12.

to convince and rip up the heart. This Word is exalted above all his Name, Pſal. 138.3. *and if it cannot awaken you, it is no wonder you remain ſecure and dead, when the Lord utters his voice in the moſt dreadful Storms and Tempeſts. But if neither the voice of God, uttered in his dreadful Works, or in his glorious Goſpel, can effectually awaken and rouze, there is an* Euroclydon, *a fearful Storm coming, which will ſo awaken your Souls, as that they ſhall never ſleep any more.* Pſal. 11. 6. Upon the wicked he ſhall rain Snares, Fire and Brimſton, and an horrible Tempeſt: This is the portion of their Cup. *You that have been at Sea in the moſt violent Storms, never felt ſuch a Storm as this, and the Lord grant you never may; no Calm ſhall follow this Storm. There are ſome among you that, I am perſwaded, do truly fear that God in whoſe hand their life and breath is; men that fear an Oath, and are an honour to their Profeſſion; who drive a trade for Heaven, and are diligent*

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gent to secure the happiness of their immortal Souls in the Insurance-Office above: but for the generality, alas! they mind none of these things. How many of you are coasting to and fro, from one Country to another? but never think of the Heavenly Country above, nor how you may get the Merchandize thereof, which is better than the Gold of Ophir. How often do you tremble to see the foaming Waves dance about you, and wash over you? yet consider not how terrible it will be to have all the waves and billows of Gods wrath to go over your Souls, and that for ever. How glad are you, after you have been long tost'd upon the Ocean, to descry Land? And how yare and eagerly do you look out for it? who yet never had your hearts warmed with the consideration of that joy which shall be among the Saints, when they arrive at the Heavenly Strand, and set foot upon the shore of Glory.

O Sirs! I beg of you if you have any regard to those precious immortal Souls

of

of yours, which are also imbarqued for Eternity, *whither all winds blow them, and will quickly be at their Port of Heaven or Hell, that you will seriously mind these things, and learn to steer your course to Heaven, and improve all Winds (I mean opportunities and means) to waft you thither.*

Here you venture life and liberty, run through many difficulties and dangers, and all to compass a perishing Treasure; yet how often do you return disappointed in your designes? or if not, yet it is but a fading short-liv'd Inheritance, which like the flowing Tide, for a little while, covers the Shore, and then returns and leaves it naked and dry again: And are not Everlasting Treasures worth venturing for? Good Souls, be wise for Eternity: I here present you with the fruit of a few spare hours, redeemed for your sakes, from my other Studies and Imployments, which I have put into a new dress and mode. I have endeavoured to cloath Spiritual mat-

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matters in your own Dialect and Phraſe it.
that they might be the more intelligible t ſtile
you; and added ſome pious Poems, wit and
which the ſeveral Chapters are concl ple
ded, trying by all meaus to aſſault you mig
ſeveral affections, and as the Apoſt Sou
ſpeaks, to catch you with guile. I can ſa com
nothing of it; I know it cannot be with the
out its manifold imperfections, ſince I a any
conſcious of ſo many in my ſelf: One and
this I will adventure to ſay of it, Tha Ho
how defective or empty ſoever it be in o wit
ther reſpects, yet it is ſtuffed and fille per
with much true love to, and earneſt deſire Ch
after the ſalvation and proſperity of you Ne
Souls. And for the other defects tha int
attend it, I have onely two things to of bro
fer, in way of excuſe: It is the firſt Eſ ter
ſay that I ever made in this kind, where are
in I had no preſident: And it was haſt Ho
ned, for your ſakes, too ſoon out of my are
hands, that it might be ready to wait upon ha
you, when you undertake your next Voy- an
age; ſo that I could not reviſe and poliſh wo
it.

it. Nor indeed was I sollicitous about the stile; I consider, I write not for critical and learned persons: my designe is not to please your Fancies any further than I might thereby get advantage to profit your Souls. I will not once question your welcome Reception of it: if God shall bless these Meditations to the Conversion of any among you, you will be the gainers, and my heart shall rejoyce, even mine. How comfortably should we shake hands with you, when you go abroad, were we perswaded your Souls were interested in Christ, and secured from perishing, in the New Covenant? What life would it put into our Prayers for you, when you are abroad, to consider that Jesus Christ is interceding for you in Heaven, whilst we are your Remembrancers here on Earth? How quiet would our hearts be, when you are abroad in Storms, did we know you had a special interest in him whom Winds and Seas obey? To conclude, what joy would it be to your Godly Relations, to

see

see you return new Creatures? Doubtless more than if you came home laden with the Riches of both Indies.

Come, Sirs! set the heavenly Jerusalem *upon the Point of your* New Compass; *make all the Sail you can for it; and the Lord give you a prosperous Gale, and a safe Arrival in that Land of Rest.*

So prays

Your most Affectionate Friend
to serve you
in Soul-Concernments,

John Flavel.

Imprimatur.

Ex. Ad. Lamb.
Dec. 14. 1663.

Geo. Stradling, *S. T. P.*
Rev. in Christo. Pat.
D. Gilb. *Archiepisc.*
Cant. à Sac. Domest.

To

To every Sea-man ſailing Heavenward.

Ingenious Sea-man,

THe Art of Navigation (by which Iſlands eſpecially are enriched, and preſerved in ſafety from Forenſical Invaſions, and the wonderful works of God in the great Deep, and Foreign Nations are moſt delightfully and fully beheld, *&c.*) is an Art of exquiſite excellency, ingenuity, rarity, and mirability: But the *Art of Spiritual Navigation* is the Art of Arts. It is a gallant thing to be able to carry a Ship richly laden round the World: but it is much more gallant to carry a Soul (that rich loading, a Pearl of more worth than all the Merchandize of the world) in a body (that is liable to leaks and bruiſes as any Ship is) through the Sea of this World (which is as unſtable as water, and hath the ſame briniſh taſte and ſalt guſt which the waters of the Sea have) ſafe to Heaven (the beſt Haven) ſo as to avoid ſplitting upon any Soul-ſinking Rocks, or ſtriking upon any Soul-drowning ſands.

The

The Art of Natural Navigation is a very gre
myſtery; but the Art of Spiritual Navigatio
is by much a greater myſtery. Humane wiſdo
may teach us to carry a Ship to the *Indies*
but the Wiſdom onely that is from above ca
teach us to ſteer our courſe aright to the *Hav*
of *Happineſs*. This Art is purely of *Divine Re*
velation. The truth is, *Divinity* (the Doctri
of living to God) is nothing elſe, but the *Art*
Soul-Navigation, revealed from Heaven.
meer man can carry a Ship to any deſired *Po*
in all the World, but no meer man can carry
Soul to Heaven. He muſt be a Saint, he mu
be a Divine (ſo all Saints are) that can be
Pilot to carry a Soul to the *fair Haven in Em*
nuel's land. The Art of Natural Navigat
on is wonderfully improved ſince the comin
of *Chriſt*, before which time (if there b
truth in *Hiſtory*) the uſe of the *Loadſtone* w
never known in the world; and before th
vertue of that was revealed unto the *Mariner*,
is unſpeakable with what uncertain wandrin
Sea-men *floated* here and there, rather th
ſailed the right and direct way. Sure I am
the Art of Spiritual Navigation is wonderfull
improved ſince the coming of Chriſt: it owe
its cleareſt and fulleſt diſcovery to the comin
of Chriſt. This Art of Arts is now perfect
revealed

revealed in the Scriptures of the Old and New Testament; but the Rules thereof are dispers'd up and down therein. The collecting and methodizing of the same, cannot but be a work very useful unto Souls: Though when all is done, there is an absolute necessity of the teachings of the Spirit, and of the anointing that is from above, to make Souls *Artists* in sailing Heavenward. The *Ingenious Author* of the *Christians Compass*, or the *Mariners Companion*, makes three Parts of this Art, (as the School-men of Divinity,) viz. *Speculative*, *Practical*, and *Affectionate*. The principal things necessary to be known by a Spiritual *Sea-man*, in order to the steering rightly and safely to the *Port* of Happiness, he reduceth to four Heads, answerable to the four general Points of the Compass; making *God* our *North*; *Christ* our *East*; *Holiness* our *South*; and *Death* our *West* Points. Concerning God, we must know, 1. That he is, *Heb.* 11.6. and that there is but one God, 1 *Cor.* 8. 5, 6. 2. That this God is that supreme Good, in the enjoyment of whom all true happiness lies, *Psal.* 4. 6, 7. *Mat.* 5. 8 ---- 8. 20. 3. That (Life eternal lying in God, and he being incomprehensible and unconceivable in Essence, as being a Spirit) our best way to eye him is in his Attributes, *Exod.* 34. 5, 6, 7.

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and works, *Rom.* 1. 20. and eſpecially in his Son, 2 *Cor.* 4. 6. 4. That as God is a Spirit, ſo our chieſeſt, yea only way of knowing, enjoying, ſerving, and walking with him, is in the Spirit likewiſe, *Joh.* 4. 24. Concerning Chriſt, we muſt know, 1. That he is the true Sun which ariſeth upon the World, by which all are inlightened, *John* 1. 9. *Mal.* 3. 2. *Luk.* 1. 78, 79. 2. That God alone is in him, reconciling himſelf to the world, 2 *Cor.* 5. 19. 1 *Cor.* 1. 30. *John* 14. 6. 3. That Jeſus Chriſt is only made ours by the union and in-dwelling of himſelf in us through the Spirit, 1 *Cor.* 2. 9, 10. and 6. 17. *Joh.* 16. 8, 9. 1 *Cor.* 12. 3, 13. 4. That the way of the Spirit uniting us to Chriſt, is by an act of Power on his part, and by an act of Faith on our parts, *John* 3. 16. laſt. 5. 29. *Eph.* 3. 17. Concerning Holineſs, we muſt know, 1. That whoever is in Chriſt is a new creature, 2 *Cor.* 5. 17. 1 *Cor.* 6. 11. 2. Holineſs is the Soul's higheſt luſtre, *Exod.* 15. 11. when we come to perfection in Holineſs, then is our Sun at the height in us. 3. Holineſs, is Chriſt filling the Soul; Chriſt our Sun is at higheſt in our hearts when they are moſt holy. 4. This Holineſs is that which is directly oppoſite to Sin: Sin eclipſes Holineſs, and Holineſs ſcatters Sin, *Heb.* 7. 26. *Phil.* 2. 15. 2 *Pet.* 3. 11. Concerning

Death

Death, we must know, 1. Death is certain: the Sun of our Life will set in Death: when our days come about to this Western-point, it will be night, *Heb.* 9. 27. *Psal.* 49. 7, 9. 2. If we die in our sins out of Christ, we are undone for ever, *Job.* 8. 24. *Phil.* 1. 21. 3. It is our delighting to die, but its not our annihilating, 1 *Cor.* 15. *Rev.* 20. 12. 4. After Death comes Judgment; all that die shall arise to be judged, either for life or death the second time, *Heb.* 9. 27. *Mat.* 25. *Heb.* 6. 2. These four Heads, and the particulars under them, are as necessary to be known in Spiritual Navigation, as the four points of the Compass are in Natural Navigation. The things which we ought to do, in order to our arrival to our Happiness, our Author makes as many as there be Points in the Compass. And for an help to memory, we may begin every particular with initial known Letters on the points of the Compass. 1. N. Never stir or steer any course, but by light from God, *Psal.* 119. 105. *Isai.* 8. 10. 2. N. and by E. Never Enter upon any designe, but such as tends towards Christ, *Act.* 10. 43. 3. N. N. E. Note Nothing Enviously, which derives without God, *Psal.* 73. 12, 13. 4. N. E. and by N. Never Enterprize Not-warrantable courses, to procure any the most prized or conceited advantages, 1 *Tim.* 6. 9, 10. 5. N. N. E.

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Now Entertain the sacred commands of God if hereafter thou expect the soverain consolations of God *Psal.*119.48. 6. N.E.& by E. Never Esteem *Egypts* treasures so much, as them to forsake the people of God, *Heb.*11.2 7. E. N. E. Erre Not,Especially in soul-affair *Ja.*1.16. 1 *Tim.*1.19,20. 2.*Tim.*2.18. 8.E.a by N.Eschew Nothing but sin, 1 *Pet.* 3.11. *J* 1.7,8.--31-34. 9. E. Establish thy heart wi grace,*Heb.*13.9. 10. E.& by S. Eye Sanctity every action,1 *Pet.*1.15.*Zech.*14.20. 11.E.S. Ever Strive Earnestly to live under, and to im prove the means of Grace. 12.S.E. & by E. S fer Every Evil of punishment or sorrow, rath than leave the waies of Christ & grace. 13.S. Sigh Earnestly for more enjoyments of Chri 14.S.E.& by S. Seek Evermore Some evidenc of Christ in you the hope of glory. 15. S.S. Still Set Eternity before you,in regard of enjo ing Jesus Christ,*Joh.*17.24. 16. S.& by E.S tle't Ever in your soul,as a principle which y will never depart from, that holiness and t happiness are in Christ & by Christ. 17. S. S thy self always as before the Lord, *Psal.* 16. *Act.*2.25. 18. S. & by W. See Weakness ha ning thee to death,even when thou art at t higheſt pitch or point. 19. S. S. W. See S Which is the sting of Death, as taken away

Chri

Christ, 1 *Cor.* 15.55,56. 20. S.W.& by S.Store up Wisely Some provisions every day for your dying day. 21. S.W.Set Worldly things under your feet, before death come to look you in the face. 22. S.W.& by W.Still Weigh and Watch with loins girded and lamps trimmed, *Luk.*12. 35,36,37. 23. W. S. W. Weigh Soul-Works, and all in the ballance of the sanctuary. 24. W. & by S.Walk in Sweet communion with Christ here, and so thou maist die in peace, *Luk.*2.29. 25. W. Whatsoever thy condition be in this world,eye God as the disposer of it,and therein be contented,*Phil.*4.11. 26. W.& by N. Walk Not according to the course of the most, but after the example of the best. 27. W. N. W. Weigh Not What men speak or think of thee,so God approve thee,2 *Chro.*10.18 *Rom.*2.28,29. 28. N.W.& by W. Never Wink at but Watch against small sins, nor neglect little duties,*Eph.* 5.15. 29. N.W. Never Wish rashly for death, nor love life too inordinately, *Job* 3.4. 30. N. W. & by N. Now Work Nimbly ere night come,*Job.*12.35,36.*Eccles.*9.10. 31. N.N.W. Name Nothing When thou pleadest with God for thy soul, but Christ and Free-grace, *Dan.* 9.17. 32. N. & by W. Now Welcome Christ, if at death thou wilt be welcomed by Christ. A tender,quick, enlivened, and enlightened Con-

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ſcience, is the only point upon which we mu
erect theſe practical Rules of our Chriſtia
Compaſs, *Heb.* 13. 1. 2 *Cor.* 1. 12. Our Memor
that is the *Box* in which this Compaſs muſt b
kept, in which theſe Rules muſt be treaſure
that we may be as ready and expert in them,
the *Mariner* is in his Sea-compaſs. So much fo
the ſpeculative and practical parts of the Art
Soul-Spiritual-Navigation. The Affectiona
part doth principally lie in the ſecret motio
or movings of the Soul towards God, in t
Affections which are raiſed and warmed, an
eſpecially appear active in Meditation: Med
tation being as it were the Limbeck or Still
which the Affections heat and melt, and as
were drop ſweet ſpiritual waters. The affec
onate Author of the Chriſtians Compaſs do
indeed, in the third and laſt part of his unde
taking, hint at ſeveral Meditations which t
ſpiritual Sea-man is to be acquainted wit
unto which thou haſt an excellent Suppl
ment in this *New Compaſs for Sea-men.* Th
Collection is prefixt, that at once thou may
view all the Compaſſes (both the Speculati
Practical, and Affectionate) by which thou mu
ſteer Heaven-ward. What further ſhall be a
ded by way of Preface, is not to commend th
New Compaſs, which indeed (2 *Cor.* 3. 1.) nee
n

no συστατικῶν ἐπιστολῶν, *Letters of Commendation*, or any Panegyrick to usher it into any honest heart: but to stir up all, especially Sea men, to make conscience of using such choice helps for the promoting the sanctification and salvation of their souls, for the making of them as dexterous in the Art of Spiritual Navigation, as any of them are in the Art of Natural Navigation. Consider therefore,

1. What rich Merchandize thy Soul is. Christ assures us, one soul is more worth than all the world. The Lord *Jesus* doth as it were put the whole world in one scale, and one soul in the other, and the world is found too light, *Mat.* 16. 26. Shouldst thou by skill in Natural Navigation carry safe all the treasures of the *Indies* into thine own Port, yea, gain the whole world, and for want of skill in Spiritual Navigation lose thy soul, thou wouldst be the greatest loser in the world. So far wilt thou be from profiting by any of thy Sea-voyages. There is a plain μείωσις in those words of Christ, *What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* More is meant, than is spoken. *Erasmi Chiliad p.* 299.

2. What a leaking Vessel thy body is, in which this unspeakably, inconceivably rich treasure, thy soul, is imbarqued. O the many diseases and distempers in the humours and pas-

The ſmalleſt Pore is a Leak wide enough to let in death, & ſink thy Veſſel.

ſions, that thy body is ſubject to It is above 2000. years ago, tha there have been reckned up 3 o names of Diſeaſes; and there b many under one name, and man nameleſs, which poſe the Phyſicians not on how to cure them, but how to call them. And for the affections and paſſions of the Minde, th diſtempers of them are no leſs deadly to ſom than the diſeaſes of the body. But beſides the internal cauſes, there are many external cauſe of leaks in this Veſſel, * poyſonous malignitie wrathful hoſtilities, an caſual miſhaps, very ſma matters may be of gre moment to the ſinkin of this Veſſel. The lea Gnat in the Air may choak one, as it did *A drian*, a Pope of *Rome*; a little hair in Mil may ſtrangle one, as it did a Counſellor i *Rome*; a little ſtone of a Raiſin may ſtop on breath, as it did the Poetical Pope of *An creon*. Thus you ſee what a leaking Veſſel yo ſail in. Now the more leaky any ſhip is, th more need there is of skill to ſteer wiſely.

**In Nubia, quæ eſt Æthiopia, venenum eſt cujus grani unius decima pars hominem, vel unum granum decem homines.* Dan. Senert. *Hypom. Phyſ. Cap.* 2. *p.* 47.

3. Conſider what a dangerous Sea th World is, in which thy Soul is to ſail in th leakin

leaking ſhip of thy body. As there are not more changes in the ſea, than are in the World, the world being only conſtant in inconſtancy, *The Faſhion of this world paſſeth away*, 1 Cor. 7.31. ſo there are not more dangers in the ſea for ſhips, than there are in the World for ſouls. In this world ſouls meet with Rocks and Sands, *Syrens* and Pyrats. Worldly Temptations, worldly Luſts, and worldly company, cauſe many to *drown themſelves in perdition*, 1 Tim. 6. 9. The very things of this world endanger our ſouls. By worldly Objects we ſoon grow worldly. It is hard to touch pitch, and not be defiled. The luſts of this world ſtain our glory, and the men of this world pollute all they converſe with. A man that keeps company with the men of this world, is like him that walketh in the ſun, tanned inſenſibly. Thus you have hinted the dangerouſneſs of the ſea wherein you are to ſail. Now, the more dangerous the ſea is, the more requiſite it is the Sailer be an Artiſt.

4. Conſider, what if through want of skill in the Heavenly Art of Spiritual Navigation, thou ſhouldſt not ſteer thy Courſe aright. I will inſtance only in two conſequents thereof. 1. Thou wilt never arrive at the Haven of happineſs. 2. Thou ſhalt be drowned in the Ocean of Gods wrath. As true as the Word of God

God is true; as ſure as the Heavens are over thy head, and the Earth under thy feet; as ſure as thou yet liveſt and breatheſt in this Air: So true and certain it is, thou ſhalt never enter into Heaven, but ſink into the depth of the bottomleſs pit. Am not I herein a Meſſenger of the ſaddeſt tidings, that ever yet thy ears did hear? Poſſibly now thou makeſt a light mater of theſe things, becauſe thou doſt not know what it is to miſs of Heaven, and what it is to lye for ever under the wrath of God: But hereafter thou wilt know fully, what it is to have thy Soul loſt eternally, ſo loſt, as that Gods mercies, and all the good there is in Chriſt, ſhall never ſave it; and as God hath ſet and ordered things, can never ſave it. Hereafter thou wilt be perfectly ſenſible of the good that thou mighteſt have had, and of the evil that ſhall be upon thee, (this is God's peculiar prerogative, to make a creature as ſenſible of miſery as he pleaſeth,) then thou wilt have other thoughts of theſe things than now thou haſt. Then the thoughts of thy mind ſhall be buſied about thy loſt condition, both as to the pain of loſs, and the pain of ſenſe, ſo that thou ſhalt not be able to take any eaſe

Ignis Gehennæ lucebit miſeris, ut videant unde doleant. Iſid. de ſum. bon. l. 1.

eaſe any moment: then, that thy torments may be increaſed, thy knowledge, the truth of thy apprehenſions, yea, the ſtrength of them, ſhall be increaſed; thou ſhalt have true and deep apprehenſions of the greatneſs of that good that thou ſhalt miſs of, and of that evil which thou ſhalt procure unto thy ſelf; and then thou ſhalt not be able to chooſe, but to apply all thy loſs, all thy miſery to thy ſelf, which will force thee to roar out, O my loſs! O my miſery! O my unconceiveable unrecoverable loſs and miſery! Yea, for the increaſing of thy torments, thy Affections and Memory ſhall be inlarged. O that, to prevent that loſs and miſery, theſe things may now be known and laid to heart! O that a blind Underſtanding, a ſtupid Judgment, a bribed Conſcience, a hard Heart, a bad Memory, may no longer make Heaven and Hell to ſeem but trifles to thee! Thou wilt then eaſily be perſwaded to make it thy main buſineſs here, to become an Artiſt in *Spiritual Navigation*. But to ſhut up this Preface, I ſhall briefly acquaint Seamen, why they ſhould, of all others, be men of ſingular Piety and Heavenlineſs, and therefore more than ordinarily ſtudy the heavenly Art of *Spiritual Navigation*. O that Sea-men would therefore conſider,

1. How

1. How nigh they border upon the confines of Death and Eternity every moment. There is but a ſtep, but an inch or two between them and their graves continually. The next Guſt may over-ſet them; the next Wave may ſwallow them up. In one place lies lurking dangerous Rocks, in another perilous Sands, and every where ſtormy Winds, ready to deſtroy them. Well may the Sea-man cry out, *Ego craſtinum non habui*, I have not had a morrow in my hands theſe many years. Should not they then be extraordinarily ſerious and heavenly continually? Certainly (as the Reverend *Author* of this New Compaſs well obſerves) nothing more compoſeth the heart to ſuch a frame, than the lively apprehenſions of Eternity do; and none have greater external advantages for that, than Sea-men have.

Terror ubiq; tremor, timor undiq; & undiq; terror. Ovi.

2. Conſider (Sea-men) what extraordinary help you have by the Book of the Creatures; the whole Creation is Gods voice, it is God's excellent Hand-writing, or the Sacred Scriptures of the Moſt High, to teach us much of God, and what reaſons we have to bewail our rebellion againſt God, and to make conſcience of obeying God only, naturally and continually. The

Mundi creatio eſt Scriptura Dei, Clements.

Univerſus mundus eſt Deus explicatus.

Hea-

Heavens, the Earth, the Waters, are the three great leaves of this Book of God, and all the Creatures are ſo many lines in thoſe leaves. All that learn not to fear and ſerve God by the help of this Book, will be left inexcuſable, *Rom.* 1. 20. How inexcuſable then will ignorant and ungodly Sea-men be? Sea-men ſhould, in this reſpect, be the beſt Scholars in the Lords School, ſeeing they do more, than others, ſee the works of the Lord, and his wonders in the great Deep, *Pſal.* 107. 24.

3. Conſider how often you are nearer Heaven than any people in the world. *They mount up to heaven*, Pſal. 107. 25. It has bin ſaid of an ungodly Miniſter, that contradicted his preaching in his life and converſation, That it was pity he ſhould e're come out of the Pulpit, becauſe he was there as near Heaven as ever he would be. Shall it be ſaid of you, upon the ſame account, That 'tis pity you ſhould come down from the high-towring waves of the ſea? Should not Sea-men, that in ſtormy weather have their feet (as it were) upon the battlements of Heaven, look down upon all earthly happineſs in the world but as baſe, wateriſh, and worthleſs? The great Cities of *Campania* ſeem but ſmall Cottages to them that ſtand on the *Alpes*. Should not Sea-men, that ſo oft mount up to heaven, make it their main buſineſs here once at laſt,

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laſt to get into Heaven? What (*Sea-men*) ſhall you only go to Heaven againſt your Wills? When Sea-men mount up to Heaven in a ſtorm, the *Pſalmiſt* tell us, that *their ſouls are melted becauſe of trouble.* O that you were continually as unwilling to go to Hell, as you are in a ſtorm to go to Heaven.

4. And laſtly, Conſider what engagements lie upon you to be ſingularly holy, from your ſingular deliverances and ſalvations. They that go down to the Sea in ſhips, are ſometimes in the Valley of the ſhadow of death, by reaſon of the ſpringing of perilous leaks, and yet miraculouſly delivered, either by ſome wonderful ſtopping of the leak, or by Gods ſending ſome ſhip within their ſight, when they have bin far out of ſight of any land; or by his bringing their neer-periſhing ſhip ſafe to ſhore: ſometimes they have been in very great danger of being taken by Pirats, yet wonderfully preſerved, either by Gods calming of the winds in that part of the ſea where the Pirats have ſail'd, or by giving the poor purſued ſhip a ſtrong gale of wind to run away from their purſuers, or by ſinking the Pirats, *&c.* Sometimes their ſhips have bin caſt away, and yet they themſelves wonderfully got ſafe to ſhore upon planks, yards, maſts, *&c.* I might be endleſs in enumerating their deliverances from drowning,

from

from burning, from slavery, &c. Sure (*Seamen*) your extraordinary salvations lay more than ordinary engagements upon you, to praise, love, fear, obey, and trust in your Saviour and Deliverer. I have read, that the inthralled *Greeks* were so affected with their Liberty, procured by *Flaminius* the *Roman* General, that their shrill acclamations of Σωτὴρ, Σωτὴρ, *A Saviour, a Saviour*, made the very Birds fall down from the heavens astonished. O how should Sea-men be affected with their Sea-deliverances! Many that have been deliver'd from *Turkish* slavery, have vowed to be servants to their *Redeemers* all the days of their lives. Ah, Sirs, will not you be more than ordinarily Gods servants all the days of your lives, seeing you have bin so oft, so wonderfully redeemed from death it self by him? Verily, do what you can, you will die in Gods debt. *As for me, God forbid that I should sin against the Lord, in ceasing to pray for you*, 1 Sam. 12. 23, 24. That by the perusal of this short and sweet Treatise, wherein the judicious and ingenious Author hath well mixed *utile dulci*, profit and pleasure, you may learn the good and right way, even to fear the Lord, and serve him in truth with all your hearts, considering how great things he hath done for you: this is the hearty prayer of

Your cordial Friend, earnestly desirous of a prosperous Voyage for your precious and immortal Souls,

T. M.

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The AUTHOR to the READER.

When Dewy-cheek'd Aurora *doth display*
Her curtains, to let in the new-born day
Her heavenly Face looks red, as if it were
Dy'd with a modest blush, 'twixt Shame and Fear
Sol makes her blush suspecting that he will
Scorch some too much, and others leave too chill.
With such a blush, my little new-born Book
Goes out of hand, suspecting some may look
Upon it with contempt, while others raise
So mean a piece too high, by flattering praise.
Its Beauty cannot make its Father dote;
'Tis a poor Babe, clad in a Sea-green Coat.
It's gone from me too young, and now is run
To Sea, among the Tribe of Zebulun.
Go, little Book, thou many friends wilt find
Among that Tribe, who will be very kinde;
And many of them care of thee will take,
Both for thine own and for thy Fathers sake.
Heav'n save it from the dang'rous Storms and
That will be rais'd against it by mens lusts. [gusts
Guilt makes men angry, Anger is a Storm;
But Sacred Truth's thy shelter, fear no harm.
On Times, or Persons, no Reflection's found;
Though with Reflections few Books more abound.
Go, little Book, I have much more to say,
But Sea-men call for thee, thou must away.
Yet ere you have it, grant me one request;
Pray do not keep it Prisoner in your Chest.

A NEW COMPASS FOR SEA-MEN; OR, *Navigation Spiritualized.*

CHAP. I.

The Launching of a Ship plainly sets forth Our double state, by first and second Birth.

OBSERVATION.

NO sooner is a Ship built, launched, rigged, victualled, and manned; but she is presently sent out into the boisterous Ocean, where she is ver at rest, but continually fluctuating, tos-g, and labouring, until she be either over-helmed and wrecked in the Sea, or through

age, knocks, and bruises, grows leaky a
unserviceable; and so is haled up, and ript
broad.

APPLICATION.

No sooner come we into the World as m
or as Christians, by a Natural or Supernatu
Birth; but thus we are tost upon a Sea of tr
bles, Job 5.7. *Yet man is born to trou*
the sparks flie upwards. The spark no soo
comes out of the fire, but it flies up natural
it needs not any external force, help, or g
dance, but ascends from a principle in it s
So naturally, so easily, doth trouble rise
of sin. There is *radically* all the misery,
guish, and trouble in the world, in our c
rupt natures. As the spark lies close hi
the coals, so doth misery in sin: Every
draws a rod after it. And these sorrows
troubles fall not only on the Body, in t
breaches, flawes; deformities, pains, ac
diseases to which it is subject, which ar
the groans of dying nature, and its crumb
by degrees into dust again; but on all ou
ployments and callings also, *Gen.* 3. 17, 1
These are full of pain, trouble, and di
pointment. *Hag.* 1. 6. We earn Wages,
put it into a Bag with holes, and dise ict

ſelves in vain; all our Relations full of trou-
ble. The Apoſtle ſpeaking to thoſe that mar-
y, ſaith, 1 Cor. 7. 28. *Such ſhall have trouble in the fleſh.* Upon which words one gloſſeth thus, Fleſh and Trouble are married together, whether we marry or no: But they that are married, marry with, and match into new ro[u]bles: All Relations have their burdens, as well as their comforts. It were endleſs to enumerate the ſorrows of this kinde; and yet the troubles of the Body, are but the body of our troubles: The ſpirit of the Curſe falls upon the ſpiritual and nobleſt part of Man. The Soul and Body, like to *Eze-kiel's* Roll, are written full with ſorrows, both within and without. So that we make the ſame report of our lives, when we come to die, that old *Jacob* made before *Pharoah*, Gen. 47. 9. *Few and evil have the days of the years of our lives been. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? For all his days are ſorrows, and his travel grief; yea, his heart taketh not reſt in the night: This is alſo vanity*, Eccleſ. 2. 22, 23.

See Mr. *Whately's* Care-Cloth.

Neither doth our New Birth free us from troubles; though then they be ſanctified,

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ſweetned and turned into bleſſings to us. W
put not off the Humane, when we put on t
Divine Nature; nor are we then freed fr
the ſenſe, though we be delivered from t
ſting and curſe of them. Grace doth not p
ſently pluck out all thoſe Arrows that ſin h
ſhot into the ſides of nature. 2 Cor. 7. 5. *W*
we were come into Macedonia, *our fleſh ha*
reſt, but we are troubled on every ſide: w
were fightings, within were fears, Rev. 7.
Theſe are they that come out of great tribu
tions. The firſt cry of the new-born C
ſtian (ſays one) gives Hell an alarm,
awakens the rage, both of Devils and Me
gainſt him. Hence *Paul* and *Barnabas*
quainted thoſe new Converts, Act. 14. 22. *T*
through much tribulation, they muſt enter
the Kingdome of God: And we finde the
of the Church, in this world, ſet out (*Iſai.*
11.) by the Similitude of a diſtreſſed Shi
Sea; *O thou afflicted* [*and toſſed*] *with Tem*
and not comforted. [Toſſed] as *Jonah's*
was, for the ſame word is there uſed. *J*
1. 11. 13. as a Veſſel at Sea, ſtormed and
lently driven without *Rudder*, *Maſt*, *Sail*
Tacklings. Nor are we to expect freedom
thoſe Troubles, until Harboured in He
ſee 2 *Theſſ.* 1. 7. O what large Catalogu

Ex

Experiences, do the Saints carry to Heaven with them, of their various Exerciſes, Dangers, Trials, and marvellous Preſervations and Deliverances out of all! And yet all theſe Troubles without, are nothing to thoſe within them; from Temptations, Corruptions, Deſertions, by Paſſion and Compaſſion: Beſides their own, there comes dayly upon them the Troubles of others, many Rivulets fall into this Channel and Brim, yea often overflow the Banks. Pſal. 34. 19. *Many are the troubles of the righteous.*

REFLECTION.

Hence ſhould the graceleſs heart thus reflects upon it ſelf. O my Soul! into what a Sea of Troubles art thou lanched forth! And what a ſad caſe thou art in! Full of Trouble and full of Sin, and theſe do mutually produce each other. And that which is the moſt dreadful Conſideration of all, is, That I cannot ſee the end of them. As for the Saints, they ſuffer in the world as well as I; but it is but for *a while*, 1 Pet. 5. 10. and then they ſhall ſuffer no more, 2 *Theſ.* 1. 7. But *All Tears ſhall be wiped away from their eyes*, Revel. 7. 17. But my Troubles look with a long Viſage: Ah! They are but the

beginning of sorrows, but a parboiling, befo
I be roasted in the flames of God's eter
wrath; if I continue as I am, I shall but
ceive my self, if I conclude I shall be hap
in the other world, because I have met w
so much sorrow in this: For I read, *Jude*
that the Inhabitants of *Sodome* and *Gomorrh*
though consumed to ashes, with all th
Estates and Relations, (a sorer T
Judgment than ever yet befel me) d
withstanding that continue still in *ever*
sting Chains, under Darkness, in which they
reserved unto the Judgment of the great D
The troubles of the Saints are sanctified
them, but mine are fruits of the Cu
They have spiritual Consolations to balla
them, which flow into their Souls in
same height and degree, as Troubles do up
their Bodies, 2 *Cor.* 1. 5. But I am a str
ger to their Comforts, and *intermeddle*
with their Joys, Proverbs 14. 10. If th
hearts be surcharged with trouble, they h
a God to go to; and when they have ope
their cause before him, they are eased, ret
with comfort, and their *Countenance is*
more sad, 1 Sam. 1. 18. When their Belly
as Bottles full of new Wine, they can give
vent by pouring out their Souls into th

Fath

Fathers boſome: But I have no intereſt in, nor acquaintance with this God; nor can I pray unto him in the Spirit. My griefs are ſhut up like fire in my boſome, which preys upon my ſpirit. This is my ſorrow, and I alone muſt bear it. O my Soul, look round about thee! What a miſerable caſe art thou in? Reſt no longer ſatisfied in it, but look out for a Chriſt alſo. What though I be a vile, unworthy wretch? yet he promiſeth to *love freely*, Hoſ. 14.4. And invites ſuch as are heavy laden to him, *Mat.* 11. 28.

Hence alſo ſhould the gracious Soul reflect ſweetly upon it ſelf after this manner. And is the world ſo full of trouble? O my Soul, what cauſe haſt thou to ſtand admiring at the indulgence and goodneſs of God to thee! Thou haſt hitherto had a ſmooth paſſage comparatively, to what others have had. How hath Divine Wiſdome ordered my condition, and caſt my Lot? Have I been chaſtiſed with Whips? others with Scorpions: Have I had no peace without? Some have neither had peace without nor within, but terrors round about: Or have I felt trouble in my fleſh and ſpirit at once? Yet have they not been extream, either for time or meaſure. And hath the world been a *Sodome*,

an *Egypt* to thee? Why then doſt thou th
linger in it, and hanker after it? Why d
not long to be gone, and ſigh more heart
for deliverance? Why are the thoughts
my Lords coming no ſweeter to me, and t
day of my full deliverance no more pant
for? And why am I no more careful to ma
tain peace within, ſince there is ſo mu
trouble without? Is not this it, that p
weight into all outward troubles, and ma
them ſinking, that they fall upon me wh
my ſpirit is dark or wounded?

THE POEM.

My Soul, art thou beſieged
with troubles round about?
If thou be wiſe, take this Advice,
to keep theſe troubles out,

Wiſe men will keep *their Conſcience as their e*
For in their Conſcience *their beſt treaſure lie*
See you be tender *of your inward peace;* [ce
That ſhipwreckt, then *your mirth and joy*
If God from you *your outward comforts rend*
You'll finde what need *you have of ſuch a frie*
If this be not *by ſin deſtroy'd and loſt,*
You need not fear *your peace will quit your co*
If you'd know How *to ſweeten any grief,*
Though ne'r ſo great, or to procure relief

Aga

Againſt th'afflictions, which like deadly darts
Moſt fatal are to men of carnal hearts,
Reject not that, which Conſcience bids you chuſe,
And chuſe not you, *what Conſcience ſaith, Refuſe.*
If ſin you muſt, *or miſery under lie,*
Reſolve to bear, *and chuſe the miſery.*

CHAP. II.

In the vaſt Ocean Spiritual eyes deſcry
Gods boundleſs Mercy, and Eternity.

OBSERVATIONS.

THe Ocean is of a vaſt extent and depth, though ſuppoſedly meaſureable, yet not to be ſounded by Man. It compaſſeth about the whole Earth, which in the account of Geographers, is twenty one thouſand and ſix hundred miles in compaſs; yet the Ocean invirons it on every ſide, *Pſal.* 104. 25. and *Job* 11. 9. Suitable to which is that of the Poet,

Tum freta diffudit, rapidiſque tumeſcere ventis
Juſſit, & ambitæ circumdare littora terræ.
Ovid.

He

He ſpread the Seas, which then he did com-
mand
To ſwell with Winds, and compaſs round the
Land.

And for its Depth, who can diſcover it? The Sea in Scripture is called *The Deep*, Job 38. 30. The *Great Deep*, Gen. 7. 11. The gathering together of the *Waters* into one place, *Gen.* 1. 9. If the vaſteſt Mountain were cast into it, it would appear no more than the head of a Pin in a Tun of water.

APPLICATION.

This in a lively manner ſhadows forth the Infinite and incomprehenſible Mercy of our God; whoſe Mercy is ſaid to be over all his works, *Pſal.* 145. 9. In how many ſweet notions is the Mercy of God repreſented to us in the Scripture? He is ſaid to be *Plenteous*, Pſal. 45. *Abundant*, 1 Pet. 1. 3. *Rich*, Eph. 2. 4. *in mercy*; then, that his Mercies are *unſearchable*, Epheſ. 3. 8. *High as the Heavens above the Earth*, Pſal. 10. 4. Which are ſo high and vaſt, that the whole Earth is but a ſmall point to them; yea, they are not once compared to the Heavens, but to come home to the *Metaphor*, to the Depths of the Sea.

Mi-

Mic. 7. 19. Which can ſwallow up Mountains as well as Mole-hills; and in this Sea God hath drowned ſins of a dreadful height and aggravation, even *Scarlet*, *Crimſon*, (*i.e.*) Deep-dyed with many intenſive aggravations, *Iſai.* 1. 18 In this Sea was the ſin of *Manaſſeh* drowned; and of what magnitude that was, may be ſeen, 2 *Chron.* 33. 3. Yea, in this Ocean of Mercy, did the Lord drown and cover the ſins of *Paul*, though a Blaſphemer, a Perſecutor, Injurious, 1 *Tim.* 1. 13. *None*, ſaith *Auguſtine*, *more fierce than* Paul *among the Perſecutors; and therefore none greater among ſinners:* To which himſelf willingly ſubſcribes, 1 *Tim.* 1. 15. *yet pardoned.* How hath mercy rode in triumph, and been glorified upon the vileſt of men! How hath it ſtopt the ſlanderous mouths of men and devils! It hath yearned upon *Fornicators*, *Idolaters*, *Adulterers*, *Thieves*, *Covetous*, *Drunkards*, *Revilers*, *Extortioners*, to ſuch hath the Scepter of Mercy been ſtretched forth, upon their unfeigned repentance and ſubmiſſion, 1 *Cor.* 6. 9. What doth the Spirit of God aim at, in ſuch a large accumulation of names of Mercy? But to convince poor ſinners of the abundant fulneſs and riches of it, if they will but ſubmit to the terms, on which it is tender'd to them.

In

In the vaſtneſs of the Ocean, we have a
a lively Emblem of Eternity. Who can com
prehend or meaſure the Ocean, but God? An
who can comprehend Eternity, but he, th
is ſaid *to inhabit* it? Iſai. 57. 15. Thoug
ſhallow Rivers may be drained and dryed u
yet the Ocean cannot. And though theſe tra
ſitory daies, months, and years, will at la
expire and determine; yet Eternity ſhall no
O! It is a long word! and amazing matter
What is Eternity, but a conſtant permanenc
of perſons and things, in one and the ſam
ſtate and condition for ever; putting ther
beyond all poſſibility of change? The He
thens are wont to ſhadow it by a Circle, o
a Snake twiſted round. It will be to all of u
either a perpetual day or night, which wi
not be meaſured by watches, hours, minute
And as it cannot be meaſured; ſo neith
can it ever be diminiſhed. When thouſands
years are gone, there is not a minute the le
to come. *Gerhard* and *Drexelius* do both
luſtrate it by this known Similitude: Suppo
a Bird were to come once in a thouſand yea
to ſome vaſt Mountain of Sand, and carry
way in her Bill one Sand in a thouſand years
O what a vaſt time would it be, e're that im
mortal Bird, after that rate, had recovere
th

the Mountain! and yet in time this might be done. For there would be ſtill ſome diminution; but in Eternity there can be none. There be three things in Time, which are not competent to Eternity: In Time there is a *Succeſſion*, one generation, year, and day paſſeth, and another comes; but Eternity is a fixed [*now*]. In Time there is a *Dimunition*, and waſting; the more is paſt the leſs to come: But it is not ſo in Eternity; there is no flux or expence at all in Eternity. In Time there is an *Alteration* of condition and ſtates: A man may be poor to day, and rich to morrow; ſickly and diſeaſed this week, and well the next; now in contempt, and anon in honour; But no change paſſes upon us in Eternity. As the Tree falls at Death and Judgment, ſo it lies for ever. If in Heaven, there thou art a Pillar, and ſhalt go forth no more, *Rev.*3. 12. If in Hell, no Redemption thence, but the ſmoak of their torments aſcendeth for ever and ever, *Rev.*19.3.

REFLECTION.

And is the Mercy of God, like the great deeps, an Ocean, that none can fathome? What unſpeakable Comfort is this to me? may the pardoned ſoul ſay. David *Iſrael* ſing

a ſong, when the Lord had overwhelm'd the corporal enemies in the Seas? And ſhall I break forth into his Praiſes, who hath drowned all my ſins in the depths of Mercy O my Soul, bleſs thou the Lord, and let his high praiſes ever be in thy mouth. Mayſt thou ſay, that he hath gone to as high an extent and degree of Mercy, in pardoning thee, as ever he did in any? Oh my God, who is like unto thee! that pardoneſt Iniquity Tranſgreſſion and Sin. What Mercy, but the Mercy of a God, could cover ſuch abominations as mine!

But O! What terrible Reflections will Conſcience make from hence, upon all the deſpiſers of Mercy, when the ſinners eyes come to be opened too late for Mercy, to do them good! We have heard indeed, that the King of Heaven was a merciful King, but we would make no addreſs to Him, whilſt that Scepter was ſtretched out. We heard of Balm in *Gilead*, and a Phyſician there, that was able and willing to cure all our wounds, but would not commit our ſelves unto him. We heard that the arms of Chriſt were open to embrace and receive us, but we would not. O unparallel'd folly! O Soul-deſtroying madneſs! Now the womb of Mercy is ſhut up, and ſhall

bring

bring forth no more Mercies to me for ever. Now the Gates of Grace are ſhut, and no cries can open them.

Mercy acted its part and is gone off the Stage, and now Juſtice enters the Scene, and will be glorified for ever upon me. How often did I hear the bowels of compaſſion ſounding in the Goſpel for me? But my hard and impenitent heart could not relent; and now, if it could, it is too late. I am now paſt out of the Ocean of Mercy, into the Ocean of Eternity, where I am fixed in the midſt of endleſs miſery, and ſhall never hear the voice of Mercy more.

O dreadful Eternity! Oh Soul-confounding Word! An Ocean indeed, to which this Ocean is but as a drop; for in thee no Soul ſhall ſee, either Bank or Bottom. If I lie but one night under ſtrong pains of body, how tedious doth that night ſeem! And how do I tell the Clock, and wiſh for day! In the world, I might have had Life and would not. And now, how fain would I have Death, but cannot? How quick were my ſins in execution? And how long is their puniſhment in duration? O, how ſhall I dwell with everlaſting burnings? Oh that God would but vouchſafe one treaty more with me! But alas,

all

all tenders and treaties are now at an end with me. On Earth peace, *Luke* 2. 13. but none in Hell. O my Soul! conſider theſe things, come, let us debate this matter ſeriouſly, before we lanch out into this Ocean.

THE POEM.

Who from ſome high-rais'd Tower views the [ground
His heart doth tremble, and his head doth round
Even ſo my Soul, whilſt it doth view and think
On this Eternity, upon whoſe brink
It borders, ſtands amazed and doth cry,
O boundleſs! bottomleſs Eternity!
The ſcourge of Hell, whoſe every laſh doth rend
The damned Souls in twain: What! never end?
The more thereon they ponder, think and pore,
The more, poor wretches, ſtill they howl and roar.
Ah! though more years in torments we ſhould lie
Than ſands are on the ſhore, or in the skie
Are twinkling Stars: yet this gives ſome relief,
The hope of ending. Ah! but here's the grief:
A thouſand years in torments paſt and gone,
Ten Thouſand more afreſh are coming on; [run
And when theſe thouſands all their courſe have
The end's no near than when it firſt begun.
Come then, my Soul, let us diſcourſe together
This weighty point, and tell me plainly whether

To

ou for these short-liv'd joyes, that come and go,
ill plunge your self and me in endless wo.
esolve the question quickly, do not dream
lore time away. Lo, in an hasty stream
e swiftly pass, and shortly we shall be
gulfed both in this Eternity.

CHAP. III.

ithin these smooth-fac'd Seas strange Creatures crawl;
t in Mans Heart, far stranger than them all.

OBSERVATION.

T was an unadvised saying of *Plato*, *Mare nil memorabile producit.* The Sea produceth thing memorable; but surely, there is much the Wisdome, Power, and Goodness of od manifested in those Inhabitants of the atery Region: Notwithstanding the Seas ure and smiling face, strange creatures are ed in its Womb. *O Lord* (saith *David*) *w manifold are thy works? In wisdom hast n made them all; the Earth is full of thy bes. So is this great and wide Sea, wherein things creeping innumerable, both small and g Beasts*, Psalm. 107. 24, 25. And we read,

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Lam. 4.3. of *Sea Monsters, which draw out* t
Breasts to their young. Pliny and Purchas
incredible stories about them. About
Tropick of *Capricorn*, our Sea-men meet w
flying Fishes, that have Wings like a R
mouse, but of a silver colour, they flie in flo
like *Stares*. There are Creatures of v
strange Forms and Properties; Some resb
bling a Cow, called by the *Spaniards*, *Manat*
by some supposed to be the Sea-monster spo
of by *Jeremy*. In the Rivers of *Guiana*, Pur
saith, there are Fishes that have four E
bearing two above, and two beneath the w
when they swim: Some resembling a To
and very poisonous. How strange both
shape and property is the *Sword-fish* &
Thrasher, that fight with the *Whale?* Even
own Seas produce Creatures of strange sha
but the commonness takes off the wonde

APPLICATION.

Thus doth the heart of Man natur
swarm, and abound with strange and m
strous lusts and abominations. Rom. 1.
30, 31. *Being filled with all unrighteousn*
fornication, wickedness, covetousness, malic
ness, full of envy, murder, debate, deceit,
lignity, whisperers, backbiters, haters of G
despiteful, proud, boasters, inventors of
thi

things, disobedient to Parents, without under-standing, covenant-breakers, without natural affection, implacable, unmerciful. O what a warm is here! and yet there are multitudes more in the depths of the heart! And it is no wonder, considering that with this Nature, we received the spawn of the blackest and vilest abominations. This original lust is productive of them all, *Jam.* 1.14,15. Which lust, though it be in every man *numerically* different from that of others, yet it is one and the same *specifically*, for sort and kinde, in all the Children of *Adam*: even as the reasonable soul, though every man hath his own soul, *viz.* a soul individually distinct from another mans, yet is it the same for kinde in all men. So that whatever abominations are in the hearts and lives of the vilest *Sodomites*, and most profligate wretches under Heaven; there is the same matter in thy heart, out of which they were shaped and formed. In the depths of the heart they are conceived, and thence they crawl out of the eyes, hands, lips, and all the members, Mat. 15.18, 19. *Those things* (saith Christ) *which proceed out of the mouth, come forth from the heart, and defile a man. For out of the Heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies*; Even such

Monsters, as would make a gracious he tremble to behold. *What are my l* (saith one) *but so many Toads, spitt of Venome, and spawning of Poi croaking in my Judgment, creepin my Will, and crawling into my Affections?* T Apostle in 1 *Cor.* 5. 1. tells us of a sin, *Not to named*; so monstrous, that Nature it self star at it: even such Monsters are generated in depths of the heart. Whence come evils? a question that much puzzled the Philosoph of old. Now here you may see, whence t come, and when they are begotten.

Fuller's Meditations. p. 11.

REFLECTION.

And are there such strange abominations the heart of Man? Then how is he degene ted from his Primitive perfection and Glo His streams were once as clear as Chry and the Fountain of them pure; there no unclean Creature moving in the What a stately Fabrick was the Soul at fi and what holy inhabitants possessed the seve rooms thereof! But now (as God speaks *Idumea*) Isa. 34. 11. *The line of confu is stretched out upon it, and the stones of em ness. The Cormarant and Bittern possess the Owl and the Raven dwell in it.* Yea,

Isa. 13.21,22, *The wild Beasts of the desert lie there; it is full of doleful creatures, the Satyrs dance in it, and Dragons cry in those sometimes pleasant places.* O sad change! how sadly may we look back towards our first state! and take up the words of *Job*, *O that I were as in months past, as in the days of my youth; when the Almighty was yet with me, when I put on righteousness, and it cloathed me; when my glory was fresh in me*, Job 29. 2, 4, 5.

Again, think, O my soul! what a miserable condition the unregenerate abide in! Thus warmed and over-run with hellish lusts, under the dominion and vassalage of divers lusts, *Tit.* 3 3. What a tumultuous Sea is such a soul! How do these lusts rage within them! how do they contest, and scuffle for the Throne? And usually take it by turns: For as all diseases are contrary to health, yet some contrary to each other, so are Lusts. Hence poor Creatures are hurried on to different kinds of servitude, according to the Nature of that imperious lust that is in the Throne, and like the lunatick, *Mat.* 17. are sometimes cast into the *water*, and sometimes into the *fire*. Well might the Prophet say, *The wicked is like a troubled Sea that cannot rest*, Isai. 57. 20. They have no peace now in the service of

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ſin, and leſs they ſhall have hereafter, wh
they receive the wages of ſin. *There is no pe*
to the Wicked, ſaith my God. They inde
cry, *Peace, peace*; but my God doth n
ſay ſo. The laſt iſſue and reſult of this
Eternal Death; no ſooner is it delivered
its falſe deceitful pleaſures, but preſently
falls in travel again, and brings forth deat
Jam. 1. 15.

Once more; And is the heart ſuch a Sea,
bounding with monſtrous abominations? th
ſtand aſtoniſhed, O my Soul, at that Free-gr
which hath delivered thee from ſo ſad a c
dition! O fall down, and kiſs the feet of M
cy, that moved ſo freely and ſeaſonably to
reſcue! Let my heart be enlarged abundan
here. Lord, what am I, that I ſhould
taken, and others left? Reflect, O my So
upon the Conceptions and Births of Luſts,
the days of Vanity, which thou now bluſh
to own. O what black imaginations! Hell
deſires, vile affections are lodged there! W
made me to differ? Or, how came I to be th
wonderfully ſeparated? Surely, it is by t
Free-grace, and nothing elſe, that I am wh
I am: And by that Grace I have eſcaped (
mine own aſtoniſhment) the corruption th
is in the world, through Luſt. O, that e

he holy God ſhould ſet his eyes on ſuch an ne; or caſt a look of love towards me, in whom were Legions of unclean Luſts and abo-minations!

THE POEM.

My Soul's the Sea, wherein from day to day,
Sins like Leviathans do ſport and play.
Great Maſter-Luſts, with all the leſſer fry,
Therein increaſe, and ſtrangely multiply.
Yet ſtrange it is not ſin ſo faſt ſhould breed,
Since with this Nature I receiv'd the ſeed
And ſpawn of every ſpecies, which was ſhed
Into its Caverns firſt, then nouriſhed
By its own native warmth; which like the Sun,
Hath quickned them, and now abroad they come,
And like the Frogs of Egypt, creep and crawl
Into the cloſeſt rooms within my Soul.
My fancy ſwarms, for there they ſkip and play,
In dreams by night, and fooliſh toys by day.
My Judgment's clouded by them, and my Will
Perverted, every corner they do fill.
As Locuſts ſeixe on all that's freſh and green,
Uncloath the beauteous Spring, and make it ſeem
Like drooping Autumn; So my Soul, that firſt
Was Eden ſeem'd, now's like a Ground that's curſt.
Lord purge my ſtreams, and kill thoſe luſts that lie
Within them, if they do not. I muſt die.

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CHAP. IV.

Seas purge themselves, and cast their filth ashore
But graceless Souls retain and suck in more.

OBSERVATION.

SEas are in continual motion and agita
on, they have their Flux, and Reflux,
which they are kept from putrefaction; l
a fountain it cleanses it self, Isa. 57. 20. *It c*
not rest, but cast up mire and dirt; whereas La
and Ponds, whose Waters are standing, a
dead, corrupt and stink. And it is obser
by Seamen, that in the Southern parts of t
World, where the Sea is more calm and s
tled, it is more corrupt and unfit for use; so
the Sea of *Sodome* called, *The dead Sea.*

APPLICATION.

Thus do regenerate souls purifie themselv
and work out corruption that defiles the
they cannot suffer it to settle there, 1 *Joh.* 3.
He purifieth himself, even as he is pure. Keepe
himself, that the wicked one toucheth him n
1 *John* 5. 18. scil. *Tactu qualitativo*, with
Qualitative Touch, as the Load-stone touc
eth Iron, leaving an Impression of its Natu
behin

behinde it. They are Doves delighting in cleanneſs, Iſai. 33. 15. *He deſpiſeth the gain of oppreſſion, he ſhaketh his hands from holding of bribes, ſtoppeth his ears from hearing blood, and ſhutteth his eyes from ſeeing evil.* See how all Senſes and Members are guarded againſt ſin: But it is quite contrary with the wicked; there is no principle of Holineſs in them, to oppoſe or expel corruption. It lies in their hearts, as Mud in a Lake or Well, which ſettles and corrupts more and more. Hence, *Ezec.* 47. 11. their hearts are compared to Myrie, or Mariſh places, which cannot be healed, but are given to Salt: The meaning is, that the pureſt ſtreams of the Goſpel which cleanſe others, make them worſe than before, as abundance of Rain will a Myrie place. The reaſon is, becauſe it meets with an obſtacle in their ſouls; ſo that it cannot run through them and be glorified, as it doth in gracious Souls. All the means and endeavours uſed to cleanſe them, are in vain; all the grace of God they receive in vain. *They hold faſt deceit, they refuſe to let it go*, Jer. 8. 5. Sin is not in them as floating weeds upon the Sea, which it ſtrives to expel and purge out, but as *ſpots* in the *Leopards* skin, *Jer.* 13. 21. or Letters faſhioned and engraven in the very ſubſtance of

Marble

Marble or *Brass*, with a pen of iron, and point of a Diamond, *Jer.* 17. 1. Or as Ivy in an old Wall, that hath gotten rooting into its very intrails. *Wickedness is sweet in their mouths, they roul it under their tongues*, Job 20. 12. No threats nor promises can divorce them from it.

REFLECTION.

Lord! this is the very frame of my heart, may the graceless soul say: My corruptions quietly settle in me, my heart labours not against it: I am a stranger to that conflict which is daily maintained in all the Faculties of the regenerate soul. Glorified souls have no such conflict because Grace in them stands alone, and is perfectly triumphant over all its opposites; and graceless Souls can have no such conflict, because corruption in them stands alone, and hath no other principle to make opposition to it. And this is my case, O Lord: I am full of vain hopes indeed, but had I a living and well-grounded hope to dwell for ever with so holy a God, I could not but be daily purifying myself. But O! what will the end of this be? I have cause to tremble at that last and dreadfullest curse in the Book of God, Rev. 22. 11. *Let him that is filthy be filthy still.* Is it not a much

much as if God ſhould ſay, Let them alone, I will ſpend no more rods upon them, no more means ſhall be uſed about them; but I will reckon with them for all together in another world. O my Soul! what a diſmal reckoning will that be? Ponder with thy ſelf, in the mean while, thoſe terrible and awaking Texts, that if poſſible, this fatal iſſue may be prevented. See *Iſai.* 1. 5. *Hoſ.* 4. 14. *Jer.* 6. 29, 30. *Heb.* 6. 8.

THE POEM.

My heart's no Fountain, but a ſtanding Lake
Of putrid Waters, if therein I rake,
By ſerious ſearch. O! what a noyſome ſmell,
Like exhalations riſing out of Hell;
The ſtinking Waters pump'd up from the Hole,
Are as perfumes to Sea-men: but my Soul
Upon the ſame account, that they are glad,
(Its long continuance there) is therefore ſad.
The Scripture ſaith, No Soul God's face ſhall ſee
Till from ſuch filthy Luſts it cleanſed be.
Yet though unclean, it may that way be rid,
As Hercules *the* Augean *Stable did.*
Lord turn into my Soul that cleanſing Bloud,
Which from my Saviour's ſide flow'd as a Flood.
Flow ſacred Fountain, brim my Banks; yea, flow
Till you have made my Soul as white as Snow.

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CHAP. V.

Seamen foresee a danger, and prepare:
Yet few of greater dangers are aware.

OBSERVATION.

HOw watchful and quick-sighted are Seamen, to prevent dangers? If the Wind die away, and then fresh up Southerly, or if they see the Sky hazy, they provide for a Storm: If by the Prospective-Glass they ken a *Pirat* at the greatest distance, they clear the Gun-room, prepare for fight, and bear up, if able to deal with him; if not, they keep close by the Wind, make all the Sail they can, and bear away. If they suppose themselves by their reckoning near Land, how often do they sound? And if upon a Coast with which they are unacquainted, how careful are they to get a *Pilot* that knows and is acquainted with it?

APPLICATION.

Thus watchful and suspicious ought we to be in Spiritual concernments. We should study, and be acquainted with Satans Wiles and Policy: The Apostle takes it for granted, that Chri-

Christians are not ignorant of his devices, 2 *Cor.* 2. 11. *The Serpents eye* (as one saith) *would do well in the Doves head:* The Devil is a cunning Pirate, he puts out false Colours, and ordinarily comes up to the Christian in the disguise of a friend.

O the manifold depths and stratagems of Satan, to destroy Souls! Though he have no wisdom to do himself good, yet policy enough to do us mischief. He lies in ambush behind our lawful comforts and employments: Yet for the most of men, how supine and careless are they, suspecting no danger; their Souls, like *Laish*, dwell carelesly; their senses unguarded. O what an easie prize and conquest doth the Devil make of them!

Indeed, if it were with us, as with *Adam* in Innocency, or as it was with Christ in the days of his flesh (who by reason of that overflowing fulness of Grace that dwelt in him; the purity of his Person, and the *Hypostatical* Union, was secured from the danger of all temptations) the case then were otherwise; but we have a *Traytor* within, *Jam.* 1. 14, 15. as well as a *Tempter* without, 1 Pet. 5. 8. *Our adversary the Devil goes about as a roaring Lion, seeking whom he may devour.* And like the Beasts of the Forest, poor Souls, lie down before

before him, and become his prey. All the sa-
gacity, wit, policy and foresight of some men
is summoned in to serve their bodies, and
secure their fleshly injoyments.

REFLECTIONS.

Lord! how doth the care, wisdome, and vi-
gilancy of men in temporal and extern
things, condemn my carelessness in the dee
and dear concernments of my precious Soul
What care and labour is there to secure a p
rishing life, liberty or treasure? When wa
thus sollicitous for my Soul, though its valu
be inestimable, and its dangers far greater
Self-preservation is one of the deepest Prin
ciples in Nature. There is not the poore
Worm or Flie, but will shun danger if it can
Yet I am so far from shunning those danger
to which my Soul lies continually expose
that I often run it upon temptations, and
voluntarily expose it to its enemies. I see
Lord, how watchful, jealous and laborious
thy people are; what Prayers, Tears and
Groans, searching of heart, Mortification o
Lusts, guarding of Senses: and all accounte
too little by them. Have not I a Soul to sav
or lose eternally, as well as they? Yet I can-
not deny one fleshly lust, nor withstand one
temp-

temptation. O, how am I convinced, and condemned; not onely by others care and vigilancy, but by my own too, in leſſer and lower matters!

THE POEM.

I am the Ship, whoſe Bills of Lading come
To more than Mans or Angels art can ſum.
Rich fraight with Mercies, on the Ocean, now
I float, the dangerous Ocean I do plow.
Storms riſe, Rocks threaten, and in every Creek
Pirats and Pickeroons their Prizes ſeek.
My Soul ſhould watch, look out, and uſe its Glaſs
Prevent ſurprizals timely, but alas!
Temptations give it chaſe, its grappled ſure,
And boarded whilſt it thinks it ſelf ſecure.
It ſleeps like Jonah, *in the dreadful'ſt ſtorm,*
Although its caſe be dangerous and forlorn.
Lord rouze my drowſie Soul, leſt it ſhould knock,
And ſplit it ſelf upon ſome dangerous Rock.
If it of Faith and Conſcience ſhipwrack make,
I am undone for ever: Soul awake!
Till thou arrive in Heaven, watch and fear,
Thou mayeſt not ſay till then, the Coaſt is clear.

CHAP.

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CHAP. VI.

How small a matter turns a Ship about? Yet we against our Conscience stand it out.

OBSERVATION.

IT is just matter of admiration, to see s great a body as a Ship is, and when unde Sail too, before a fresh and strong Wind, b which it is carried, as the Clouds, with ma vellous force and speed, yet to be commande with ease, by so small a thing as the *Helm* i The Scripture takes notice of it as a matt worthy our consideration, Jam. 3. 4. *Beho also the ships, which though they be great, a driven of fierce winds; yet they are turned abo with a small Helm, whithersoever the Governo listeth.* Yea, *Aristotle* himsel that Eagle-eyed Philosopher could not give a reason of it but looked upon it as a ver marvellous and wonderful thing.

Aristot. *Secunda. Mirabilibus*, c. 5.

APPLICATION.

To the same use and office has God design Conscience in man, which being rectified an regulated by the Word and Spirit of God, i to Steer and Order his whole Conversation

Con-

Conſcience is as the Oracle of God, the Judge and Determiner of our Actions, whether they be good or evil; and it layes the ſtrongeſt obligations upon the creature, to obey its dictates, that is imaginable: For it bindes under the reaſon and conſideration of the moſt Abſolute and Soveraign Will of the great God. So that often as Conſcience from the Word convinceth us of any Sin or Duty, it lays ſuch a Bond upon us to obey it, as no power under Heaven can relax, or diſpence with. Angels cannot do it, much leſs Man; for that would be to exalt themſelves above God. Now therefore it is a high and dreadful way of ſinning, to oppoſe and rebel againſt Conſcience! when it convinces of ſin or duty. Conſcience ſometimes reaſons it out with Men, and ſhews them the neceſſity of changing their way and courſe; arguing it from the cleareſt and moſt allowed maxims of right Reaſon, as well as from the diſputable Soveraignty of God.

As for inſtance; It convinceth their very reaſon, that things of Eternal Duration, are infinitely to be preferred to all momentary and periſhing things, *Rom.* 8. 18. *Heb.* 11. 26. and it is our duty to chuſe them, and make ſecular and temporary concernments, to lay aſide, and give place to them. Yet

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though men be convinced of this, their ſtu
born Will ſtands out, and will not yield up
ſelf to the conviction.

Further, It argues from this acknowled
truth, That all the delights and pleaſures in t
world, are but a miſerable portion, and tha
is the higheſt folly to adventure an immor
ſoul for them, *Luke* 9.25. Alas, what reme
brance is there of them in Hell? They ar
the waters that paſs away. What have they
of all their mirth and jollity, but a torment
ſting? It convinceth them clearly alſo, tha
matters of deep concernment, it is an
point of wiſdom, to apprehend and impr
the right ſeaſons and opportunities of th
Prov. 10.5. *He that gathers in Summer, is a*
ſon. Eccleſ. 8.5. *A wiſe mans heart diſcerns*
time and judgment. There is a ſeaſon to
purpoſe, Eccleſ. 3. 1. *viz.* A nick of ti
an happy juncture; when if a man ſtrikes
he doth his work effectually, and with m
facility. Such Seaſons Conſcience convinc
the ſoul of, and often whiſpers thus in its
Now, Soul, ſtrike in cloſe with this motio
the Spirit, and be happy for ever; thou m
never have ſuch a gale for Heaven any m
Now, though theſe be allowed Maxims
Reaſon, and Conſcience inforce them ſtro

on the Soul, yet cannot it prevail; the proud ſtubborn Will rebels, and will not be guided by it. See *Epheſ.* 2.3. *Job* 34.37. *Iſai.* 46.12. *Ezek.* 2.4. *Jer.* 44.16.

REFLECTION.

Ah Lord! Such an heart have I had before thee; thus obſtinate, thus rebellious, ſo uncomptroulable by Conſcience. Many a time hath Conſcience thus whiſpered in mine ear; many a time hath it ſtood in my way, as the Angels did in *Balaams*, or the *Cherubims* that kept the way of the Tree of Life, with flaming ſwords turning every way. Thus hath it ſtood to oppoſe me in the way of my Luſts: How often hath it calmly debated the Caſe with me alone? And how ſweetly hath it expoſtulated with me? How cleerly hath it convinced of ſin, danger, duty, with ſtrong demonſtrations? How terrible hath it menaced my ſoul, and ſet the point of the threatning at my very breaſt? And yet my head-ſtrong affections will not be remanded by it. I have obeyed the voice of every luſt and temptation, *Tit.* 3. 3. But Conſcience hath loſt its Authority with me. Ah Lord! what a ſad condition am I in, both in reſpect of ſin and miſery? My ſin receives dreadful aggravations; for rebel-

lion and presumption are hereby added to it. I have violated the strongest bonds that ever were laid upon a Creature; If my Conscience had not thus convinced and warned, the sin had not been so great and crimson-coloured, *Jam.* 4. 17. Ah! this is to sin with an high hand, *Numb.* 15. 30. To come near to the great and unpardonable transgression, *Psal.* 19. 13. O how dreadful a way of sinning is this, with opened eyes! And as my sin is thus out of measure sinful, so my punishment will be out of measure dreadful, if I persist in this rebellion. Lord, thou hast said, Such shall be beaten with many stripes, *Luke* 12. 48. Yea Lord, and if ever my Conscience, which by rebellion is now grown silent, should be in judgment awakened in this life, Oh what an Hell should I have within me! how would it thunder and roar upon me, and surround me with terrors.

Thy Word assures me, that no length of time can wear out of its memory what I have done, *Gen.* 42. 21. No violence or force can suppress it, *Mat.* 27. 4. No greatness of power can stifle it; it will take the mightiest Monarch by the throat, *Exod.* 10. 16. *Dan.* 5. 6. No musick, pleasures, or delights, can charm it, *Job* 20. 22. O Conscience! thou art the sweetest

sweetest friend, or the dreadfullest enemy in the world! Thy Consolations are incomparably sweet, and thy terrors insupportable. Ah let me stand it out no longer against Conscience; the very Ship in which I sail, is a confutation of my madness, that rush greedily into sin against both Reason and Conscience, and will not be commanded by it. Surely, O my Soul, this will be bitterness in the end.

THE POEM.

A Ship of greatest burden will obey
The Rudder; be that sits at Helm may sway
And guide its motion: If the Pilot please,
The Ship bears up against both Wind and Seas.
My Soul's the Ship, Affections are its Sails,
Conscience the Rudder. Ah! but Lord what ails
My naughty heart, to shuffle in and out,
When its Convictions bid it tack about?
Temptations blow a counter-blast, and drive
The Vessel where they please, though Conscience strive,
And by its strong perswasions, it would force
My stubborn Will to steer another course.
Lord, If I run this course, thy Word doth tell,
How quickly I must needs arrive at Hell.
Then rectifie my Conscience, change my Will.
Run in thy pleasant Gales, my God, and fill

All my Affections; and let nothing carry
My Soul from its due course, or make it vary.
Then if the Pilots work thou wouldst perform,
I should bear bravely up against the storm.

CHAP. VII.

Through many fears and dangers Seamen run,
But all's forgotten when they do return.

OBSERVATION.

WE have an elegant and lively descrip-
on of their fears and dangers, Ps.
107. 25, 26. 27. *He commandeth and rais-*
the stormy Winds, which lifteth up the Wa-
thereof: They mount up to Heaven, they
down again to the depths; their Soul is melt-
because of trouble: They reel to and fro, th-
stagger like a drunken man; they are at th-
wits end. Or, as it is in the *Hebrew*, *A-*
Wisdom is swallowed up. Suitable to whi-
is that of the Poet.

Rector in incerto est, nec quid fugiátve petátve
Invenit, ambiguis ars stupet ipsa malis. Ov.

The Pilot knows not what to chuse or flee,
Art stands amaz'd in ambiguity.

O what ſtrange and miraculous deliverances have many Sea-men had? How often have they yielded themſelves for dead men, and verily thought the next Sea would have ſwallowed them up? How earneſtly then do they cry for mercy? And like the *Cymbrians*, can pray in a ſtorm, though they regard it not at other times, *Pſal.* 107. 28. *Jona.* 1. 5,6.

APPLICATION.

Theſe dreadful ſtorms do at once diſcover to us the mighty Power of God in raiſing them, and the abundant Goodneſs of God in preſerving poor creatures in them.

1. The Power of God is gloriouſly manifeſted in raiſing them: The Wind is one of the Lords wonders, Pſalm. 107. 24, 25. *They that go down to the Sea, ſee the works of the Lord, and his* [*wonders*] *in the deep; for he commandeth and raiſeth the ſtormy winds.* Yea, *Verſ.* 18. God appropriates it as a peculiar work of his; *He cauſeth* [*His wind to blow.*] Hence, He is ſaid in Scripture, *To bring them forth of his treaſury*, Pſal. 135. 7. There they are locked up and reſerved, not a guſt can break forth, till he command and call for it to go and execute his pleaſure; Yea, He is ſaid to *hold them in his fiſt*, Prov. 30. 4. What is

more uncapable of holding, than the Wind yet God holds it. Although it be a strong a terrible creature, He controuls and rules Yea, the Scripture sets forth God, *As rid upon the wings of the wind*, Psal. 18.10. It borrowed speech from the manner of me who when they would shew their pomp a greatness, ride upon some stately Horse Chariot: So the Lord, to manifest the gre ness of his Power, rides upon the Wings the Wind, and will be admired in so terri a creature.

And no less of his glorious Power appe in remanding them than in raising them. Heathens ascribe this power to their g *Æolus*; But we know this is the *Royalty*, sole Prerogative of the true God, who m Heaven and Earth, it is He that *makes the st a calm*, Psal. 107. 29. And it is He that sh and changes them from Point to Point as pleaseth; for He hath appointed them th Circuits, Eccles. 1. 6. *The Wind goeth tow the South, and turneth about unto the North; whirleth about continually, and returneth ag according to its Circuits.*

2. And as we should adore his Power the winds, so ought we to admire his Goodn in preserving men in the height of all th

fury and violence. O what a marvellous work of God is here! That men ſhould be kept in a poor weak Veſſel, upon the wild and ſtormy Ocean, where the Wind hath its full ſtroke upon them, and they are driven before it as a wreck upon the Seas; yet, I ſay, that God ſhould preſerve you there, is a work of infinite goodneſs and power. That thoſe Winds which do rend the very Earth, Mountains, and Rocks, 1 Kings 29. 11. *Breaks the Cedars, yea, the Cedars of* Lebanon, *ſhakes the Wilderneſs, and makes the Hinds to calve*, which Naturaliſts ſay, bring forth with greateſt difficulty, *Pſal.* 29. 5-8,9. Surely, your preſervation in ſuch tempeſts, is an aſtoniſhing work of Mercy. O how dreadful is this Creature, the Wind, ſomtimes to you? And how doth it make your hearts ſhake within you? If but a Plank ſpring, or a Bolt give way, you are all loſt. Sometimes the Lord for the magnifying of the riches of his goodneſs upon you, drives you to ſuch exigencies, that, as *Paul* ſpeaks in a like caſe, Acts 27. 20. *All hope of being ſaved, is taken away:* Nothing but Death before your eyes. The Lord commands a Wind out of his Treaſury, bids it go and lift up the terrible Waves; lock you in upon the ſhore, and drive you upon the Rocks, ſo that

no

no Art can save you; and then sends you a mo
piece of Wrack, or some other means to la rbear
you safe: And all this to give you an expe been u
ment of his Goodness and Pity, that you m ot Go
learn to fear that God, in whose hand y ent, I
Soul and Breath is. gs of

And it may be for present, your hearts nd w
much affected: Conscience works strongly, my
smites you for sins formerly committed, s ake i
counsels of Ministers or Relations slight en b
Now, saith Conscience, God is come in t ows
storm to reckon with thee for these thin ea, ad
But alas, all this is but a morning-dew; ns.
sooner is that storm without allayed, but a id up
quiet within too. How little of the goodn have
of God abides kindly and effectually upon rom
heart? earned

REFLECTION.

Ah
ity,
How often hath this glorious power an God h
goodness of God passed before me in dreadf nercy
storms and tempests at Sea? He hath utter ccou
his voice in those stormy Winds, and spoke epen
in a terrible manner by them; yet how litt And
have I been affected with it? *The Lord ha* nd p
his way in the whirlwinde, and in the storm y, O
Nah. 1. 3. To some he hath walked in wa preser
of Judgment and Wrath, sending them do w ome

a moment to Hell; but to me in a way of forbearance and mercy. Ah how often have I been upon the very brink of Eternity? Had not God shifted or allaid the Winde in a moment, I had gone down into Hell. What workings of Conscience were at present upon me? and what terrible apprehensions had I then of my eternal condition? What Vows did I make in that distress? And how earnestly did I then beg for Mercy? But Lord, though thy Vows are upon me, yet have I been the same; yea, added to, and filled up the measure of my sins. Neither the bonds of Mercy thou hast laid upon me, nor the sacred and solemn Vows I have laid upon my self, could restrain me from those ways of iniquity, which then appeared so dreadful to me.

Ah Lord, what an heart have I? What love, pity, and goodness have I sinned against? If God had but respited judgment so long, what a mercy were it! Sure I am, the damned would account it so; but to give me such a space to repent, Ah what an invaluable Mercy is this! And do I thus requite the Lord, *Deut.* 32. 6. and pervert and abuse his goodness thus? Surely, O my Soul, if this be the fruit of all thy preservations, they are rather reservations to some further and sorer judgmnet. How dreadfully

fully will Justice at last avenge the quarrel abused Mercy? *Josh.* 24. 20. How grievo did God take it from the *Israelites*, that t provoked him at the Sea, even at the Re sea? *Psal.* 106. 7. where God had wrou their deliverance in such a miraculous w Even thus have I sinned after the similit of their transgression; not only against Laws of God, but against the Loves of G In the last Storm, he shot off his *Warni piece*; in the next, he may discharge his M *dering-piece* against my Soul and Body, O Soul! hath he given thee *such deliverances these, and darest thou again break his C mandments?* Ezra 9. 13, 14. O let me p the Vows, that my lips have uttered in m distress, lest the Lord recover his glory fro me in a way of judgment.

THE POEM.

The Ship that now sails trim before a Wind,
Ere the desired Port it gains, may finde
A tedious passage: Gentle gales a while
Do fill its Sails, the flattering Seas do smile,
The Face of Heaven is bright, on every side
The wanton Porpice *tumbles on the Tide.*
Into their Cabbins now the Seamen go,
And then turn out again, with, What chear ho!
All

ll on a ſudden darkned are the Skies,
he Lamp of Heaven obſcur'd, the winds do riſe;
Waves ſwell like mountains: Now their courage
flags,
he Maſts are crackt, the Canvas torn to rags:
he Veſſel works for life; anon one cries, [*plies*
he Main-maſt's gone by th'Board: *another*
he Pump, until a third do ſtrike them blank,
ſtib, Sirs, prepare for death, w'have ſprung a
Plank.
w to their knees they go, and on this wiſe
ey beg for mercy with their loudeſt cries;
rd, ſave us but this once, and thou ſhalt ſee
hat perſons for the future we will be:
r former time's mis-ſpent, but with a Vow
e will engage, if thou wilt ſave us now,
mend what is amiſs. The gracious Lord,
elin'd to pity, takes them at their word,
e winds into their Treaſures he doth call,
bukes the ſtormy Sea, and brings them all
their deſired Haven: once a ſhore,
d then their vows are ne'r remembred more.
us Souls are ſhipwreckt, though the bodies live,
leſs in time thou true repentance give.

CHAP.

CHAP. VIII.

The Navigator shifts his sails to take
All winds, but that which for his soul doth m

OBSERVATION.

THe Marriner wants no skill and wis to improve several Winds, and m them serviceable to this end: A bare wind, by his skill in shifting and mana the Sails, will serve his turn: He will not the advantage of one breath or gale, that be useful to him. I have many times won to see two Ships sailing in a direct cour motion, by one and the same wind. T skill and wisdom herein is admirable.

APPLICATION.

Thus prudent and skilful are men in sec and lower matters, and yet how i norant unskilful in the great and everlasting affai their Souls! All their Invention, Judgm Wit, and Memory seem to be prest for the vice of the flesh. They can learn an Art qu ly, and arrive to a great deal of exactness i but in Soul-matters, no knowledg at all. T

can understand the *Æquator*, *Meridian*, and *Horizon*: By the first they can tell the Latitude of any place, South or North, measuring it by the degrees in the *Meridian*; by the second, they can tell you the Longitude of a place, East and West, from the *Meridian*, measuring it by the degrees of the *Æquator*: And by the third, they can discern the divers risings and settings of the Stars. And so in other Arts and Sciences, we finde men endowed with rare abilities, and singular sagacity. Some have piercing apprehensions, solid judgments, stupendious memories, rare invention, and excellent elocution: But put them upon any spiritual supernatural matter, & the weakest Christian, even a babe in Christ shall excel them therein, and give a far better account of Regeneration, the Work of Grace, the Life of Faith, than these can. 1 Cor. 1. 26. *Not many wise men after the flesh*, &c. *But God hath chosen the foolish things of this world*, &c.

APPLICATION.

How inexcusable then art thou, O my soul! and how mute & confounded must thou needs stand before the bar of God, in that great day? Thou hadst a *Talent* of natural parts committed to thee, but which way have they been improved?

proved? I had an Understanding indeed, but it was not sanctified; a Memory, but it was like a Sieve, that let go the Corn, and retain'd nothing but Husks and Chaff, Wit and Invention; but alas none to do my self good. Ah how will these rise in judgment against me and stop my mouth? What account shall I give for them in that day?

Again: Are men (otherwise prudent and skilful) such sots and fools in spiritual things? Then let the poor weak Christian, whose natural parts are blunt and dull, admire the riches of Gods Free-grace to him. O what an astonishing consideration is this! That God should pass by men of the profoundest Natural parts and chuse me, even poor me, whose Natural Faculties and Endowments compared with theirs, are but as Lead to Gold! Thus under the Law He past by the Lion and Eagle, and chose the Lamb and Dove. O, how should it make me to advance Grace, as Christ doth upon the same account, Matth. 11. 25. *I thank thee Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and revealed them to Babes.* And let it ever be an humbling consideration to me. For who made me to differ? Is not this one principal thing God aims at, in calling such as

am; that boasting may be excluded, and imself alone exalted?

THE POEM.

ne thing doth very much affect my minde,
o see the Sea-men husband every winde;
ith exc'llent Art he shifts the Sails, and knows
low to improve the bareſt wind that blows.
a direct or fore-right gale be want,
side-wind serves his turn, though near so scant.
nd will not this one day in judgment rise
gainſt your Souls? Ah! can you be so wiſe
smaller matters; what, and yet not know
ow to improve freſh gales of Grace that blow?
se mor'd in sin your wind-bound Souls can lie,
d let these precious gales riſe, blow, and die.
metimes on your Affections you may feel
ch gracious breathings: Ah, but hearts of steel,
ey move you not, nor cauſe you to relent,
ough able, like Elijah's *wind, to rent*
e Rocks asunder: If you do not prize
ese breathings, other winds will shortly riſe,
d from another quarter; these once gone,
en next look out for an Euroclydon.
dreadful storm! how soon no man can tell;
when it comes, 'twill blow such Souls to Hell.

CHAP. IX.

If Seamen lose a gale, there they may lie:
The Soul, when once becalm'd, in sin may die.

OBSERVATION.

SEamen are very watchful to take their
portunity of Winde and Tide; an
much concerns them so to be: The neglect
a few hours, sometimes loses them their
sage, and proves a great detriment to th
They know the Winde is an uncertain, v
ble thing; they must take it when they m
they are unwilling to lose one flow, or bre
that may be serviceable to them. If a pro
rous Gale offer, and they not ready, it rep
them to lose it, as much as it would re
us to see a Vessel of good Wine or Beer
and run waste.

APPLICATION.

There are also Seasons and Gales of G
for our Souls; golden opportunities of S
tion afforded to men, the neglect of w
proves the loss and ruine of Souls. God
given unto men a day of Visitation, whic

hath *limited*, *Heb.* 4. 7. And keeps an exact account of every *year*, *month*, and *day*, that we have enjoyed it, *Luke* 13. 7. *Jer.* 25. 3. *Luke* 19. 42. The longeſt date of it can be but the time of this life: This is our day to work in, *Job* 9. 4. and upon this ſmall wyre, the weight of Eternity hangs. But ſometimes the ſeaſon of Grace is ended, before the night of Death comes; the *accepted time* is gone, men frequently out-live it, *Luke* 19. 44. 2 *Cor.* 6. 2. Or, if the outward means of Salvation be continued, yet the Spirit many times withdraws from thoſe means, and ceaſes any more to ſtrive with men; and then the Bleſſing, Power and Efficacy is gone from them, and inſtead thereof, a Curſe ſeizeth the Soul, *Heb.* 6. 7, 8. and *Jer.* 6. 29.

Therefore it is a matter of high importance to our Souls, to apprehend theſe ſeaſons. How pathetically doth Chriſt bewail *Jeruſalem*, upon this account? Luke 19. 42. *O that thou hadſt known, at leaſt in this thy day, the things of thy peace! but now they are hid from thine eyes.* If a company of Sea-men be ſet aſhore upon ſome remote, uninhabited Iſland, with this advice, to be aboard again exactly at ſuch an hour, elſe they muſt be left behinde: How doth it concern them to be punctual in their

time? The lives of thoſe men depend upon a quarter of an hour. Many a Soul hath periſhed eternally (the Goſpel leaving them behinde in their ſins) becauſe they knew not the time of their viſitation.

REFLECTION.

What golden ſeaſons for Salvation haſt thou enjoyed, O my Soul! What Halcyon-days of Goſpel-light and Grace haſt thou had? How have the precious Gales of Grace blown to purpoſe upon thee! and the Spirit waited and ſtriven with thee in vain? *The Kingdom of Heaven* (being opened in the Goſpel-diſpenſations) *hath ſuffered violence.* Multitudes have been preſſing into it in my days, and I my ſelf have ſometimes been *almoſt perſwaded*, and yet far from the Kingdom of God: I have gone as far as conviction of ſin and miſery; yea, I have been carried by the power of the Goſpel, to reſolve and purpoſe to turn to God, and become a new Creature; but ſin hath been too ſubtil and deceitful for me: I ſee, my reſolutions were but as an early Cloud, or morning Dew; and now my heart is cold and dead again, ſetled upon its Lees. Ah! I have cauſe to fear and tremble, leſt God hath left me under that curſe, Revel. 20. 11. *Let him that*

filth

filthy, be filthy ſtill. I fear I am become as that myrie place, *Ezek.* 47. 11. that ſhall not be healed by the Streams of the Goſpel, but *given to ſalt*, and curſed into perpetual barrenneſs. Ah Lord, wilt thou leave me ſo! and ſhall thy Spirit ſtrive no more with me? Then had it been good for me, that I had never been born. Ah, if I have trifled out this Seaſon, and irrecoverably loſt it, then I may take up that lamentation, *Jer.* 8. 20. and ſay, *My Harveſt is paſt, my Summer is ended, and I am not ſaved.*

Every Creature knows its time, even the *Turtle*, *Crane*, and *Swallow*, know the time of their coming, *Jer.* 8. 7. How brutiſh am I, that have not known the time of my viſitation! O thou that art the Lord of Life and Time, command one gracious Seaſon more for me, and make it effectual to me, before I go hence, and be ſeen no more!

THE POEM.

A freſh and whisking Gale preſents to day,
But now the Ship's not ready, Winds muſt ſtay,
And wait the Seamens leiſure. Well, to morrow
They will put out; but then, unto their ſorrow,
That wind is ſpent, and by that means they gain
Perchance a months repentance, if not twain.

At last another offers, now they're gone;
But ere they gain their Port, the market's done.
For every work and purpose, under Heaven,
A proper time and season God hath given.
The Fowls of Heaven, Swallow, Turtle, Crane,
Do apprehend it, and put us to shame.
Man hath his season too: but that misspent,
There's time enough his folly to repent.
Eternity's before him, but therein
No more such golden hours as these have been.
When these are past away, then you shall finde
That Proverb true, Occasion's bald behinde.
Delays are dangerous; see that you discern
Your proper seasons. O that you would learn
This wisdome from those fools that come too l
With fruitless cries, when Christ has shut the ga

CHAP. X.

By Navigation one place stores another;
And by Communion we must help each other.

OBSERVATION.

THe most wise God hath so dispenced h
Bounty to the several Nations of t
World, that one standing in need of anoth
Commodities, there might be a Social
Co

Commerce and Traffick maintained amongst them all, and all combining in a common League, may by the help of Navigation exhibit mutual succours to each other. The Staple-Commodities proper to each Countrey, I finde thus expressed by the Poet. *Bart. Coll.*

Hence come our Sugars from Canary *Isles,*
From Candy *Currants, Muskadels, and Oyls;*
From the Moluccoes *Spices; Balsamum*
From Egypt; *Odors from* Arabia *come;*
From India *Gums, rich Drugs, and Ivory;*
From Syria *Mummy; Black, red Ebony;*
From burning Chus; *from* Peru, *Pearl and Gold;*
From Russia *Furs, to keep the rich from cold.*
From Florence *Silks; from* Spain *Fruit, Saffron, Sacks;*
From Denmark *Amber, Cordage, Firs, and Flax;*
From France *&* Flanders, *Linnen, Wood & Wine;*
From Holland *Hops; Horse from the Banks of* Rhine;
From England *Wool; all lands, as God distributes,*
To the world's treasure, pay their sundry tributes.

APPLICATION.

Thus hath God distributed the more rich and precious Gifts and Graces of his Spirit among his people: Some excelling in one Grace, some in another, though every grace, in some degree,

be in them all; even as in *Nature*, though the
be all the Faculties in all, yet some Faculti
are in some more lively and vigorous than
others; some have a more vigorous eye, other
more ready ear, others a more voluble tong
so it's in *Spirituals*. *Abraham* excell'd in *Fa*
Job in *Patience*, *John* in *Love*. These were th
peculiar excellencies. All the elect Vessels
not of one Quantity, yet even those that ex
others in some particualar grace, come short
other respects of those they so excelled in
former, & may be much improv'd by conve
with such as in some respects are much bel
them. The solid, wise, and judicious Christi
may want that liveliness of affections, and te
derness of heart, that appears in the weak;
one that excels in gifts and utterance, m
learn humility from the very Babes in Chri

And one principal Reason of this differ
distribution, is to maintain fellowship amon
them all, 1 Cor. 12. 21. *The Head cannot say*
the Feet, I have no need of you. As in a Fam
where there is much business to be done, e
the little Children bear a part, according
their strength, Jer. 7. 18. *The children gat*
wood, the fathers kindle the fire, the women kn
the dough: So in the Family of Christ,
weakest Christian is serviceable to the stro

The

There be precious treaſures in theſe earthen Veſſels, for which we ſhould trade by mutual communion. The preciouſneſs of the Treaſure, ſhould draw out our deſires and endeavours after it; and the conſideration of the brittleneſs of thoſe Veſſels, in which they are kept, ſhould cauſe us to be the more expeditious in our trading with them, and make the quicker returns: For when thoſe Veſſels (I mean the Bodies of the Saints) are broken by death, there is no more to be gotten out of them. That treaſure of Grace, which made them ſuch profitable, pleaſant, and deſireable companions on Earth, then aſcends with them into Heaven, where every Grace receives its adoleſcence and perfection: And then, though they be ten thouſand times more excellent and delightful than ever they were on Earth, yet we can have no more communion with them, till we come to glory our ſelves. Now therefore it behoves us to be inriching our ſelves by communication of what God hath dropt into us, and improvement of them, as one well notes. We ſhould do by Saints, as we uſe to do by ſome choice Book lent us for a few days, we ſhould fix in our memories, or tranſcribe all the choice Notions we meet with in it, that they

Mr. *Gurnal.*

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they may be our own when the Book is called for, and we can have it no longer by us.

REFLECTION.

Lord, how short do I come of my duty in communicating to, or receiving good by others! My soul is either empty and barren, or if there be any Treasure in it, yet it is but as a Treasure locked up in some Chest, whose Key is lost, when it should be opened for the use of others. Ah Lord! I have sinned greatly, not only by vain words, but sinful silence. I have been of little use in the World.

How little also have I gotten by communion with others? Some, it may be, that are of my own *size* or *judgment*, or that I am otherwise obliged to, I can delight to converse with. But O, where is that largeness of heart, and general delight I should have to, and in all thy people? How many of my old dear acquaintance are now in Heaven, whose tongues were as *choice silver*, while they were here, *Prov.* 10. 20. And, blessed Souls, how communicative were they of what thou gavest them! O what an improvement had I made of my talent this way, had I been diligent? Lord, pardon my neglect of those sweet and blessed advantages. O let all my delight be in thy Saints, who

who are the *excellent of the earth.* Let me never go out of their company, without an heart more warmed, quickned, and enlarged, than when I came amongst them.

THE POEM.

To several Nations God doth so distribute
His bounty, that each one must pay a tribute
Unto each other. Europe *cannot vaunt,*
And say, Of Africa *I have no want.*
America *and* Asia *need not strive,*
Which of it self can best subsist and live.
Each Countreys want in something doth maintain
Commerce betwixt them all. Such is the aim
And end of God; who doth dispence and give
More grace to some, their Brethren to relieve.
This makes the Sun *ten thousand times more*
Because it is diffusive of its light. [*bright,*
Its Beams are guilded gloriously; but then,
This property doth guild them o're again. [*light,*
Should Sun, Moon, Stars, impropriate all their
What dismal darkness would the World benight?
On this account men hate the Vermin brood,
Because they take in much, but do no good.
What harm, if I at yours my Candle light?
Except thereby I make your Room more bright.
He that by Pumping sucks and draws the spring,
New streams and sweeter to that Well doth bring.

Grace

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Grace is a Treaſure in an Earthen Pot;
When death hath daſht it, no more can be got
Out of that Veſſel: Then while it is whole,
Get out the Treaſure to enrich your Soul.

CHAP. XI.

The Rocks abide, though Seas againſt them ra
So ſhall the Church, which is Gods Heritage.

OBSERVATION.

THe Rocks, though ſcituate in the boiſ
rous and tempeſtuous Ocean, yet ab
firm and immoveable from Age to Age: T
impetuous Waves daſh againſt them wi
great violence, but cannot remove them o
of their place. And although ſometim
they waſh over them, and make them to d
appear, yet there they remain fixt and in
pregnable.

APPLICATION.

This is a lively Emblem of the condition
the Church, amids all dangers and oppoſit
ons, wherewith it is encountred and aſſault
in this World. Theſe *Metaphorical* Wa
roar and beat with violence againſt it, but wi

as little ſucceſs as the Sea againſt the Rocks, Matth. 16. 18. *Upon this Rock will I build my Church, and the* [*gates*] *of Hell ſhall not prevail againſt it.* The Gates of Hell, are the power and policy of Hell; for it is conceived to be an alluſive Speech to the Gates of the *Jews*, wherein their Ammunition for War was lodged, which alſo were the Seats of Judicature, there ſate the Judges: but yet, theſe Gates of Hell ſhall not prevail. Nay, this Rock is not only invincible in the midſt of their violence, but alſo breaks all that daſh againſt it, Zech. 12. 3. *In that day I will make* Jeruſalem *a burdenſome ſtone for all people: all that burden themſelves with it, ſhall be cut in pieces, though all the people of the Earth be gathered together againſt it.* An Alluſion to one that eſſays to roul ſome great ſtone againſt the Hill, which at laſt returns upon him, and cruſhes him to pieces.

And the reaſon why it is thus firm and impregnable, is not from it ſelf; for alas, ſo conſidered, it is weak, and obnoxious to ruine; but from the Almighty Power of God, which guards and preſerves it day and night, Pſal. 46. 5, 6. *God is in the midſt of her, ſhe ſhall not be moved: God ſhall help her, and that right early.* Vatab. *Dum aſpicit mane.* When the morn-

morning appears. Which notes (saith *Calv* Gods assiduous and constant help and succo which is extended in all dangers, as constan as the Sun arises. And this assiduous succ to his people, and their great security there is set forth in the Scriptures by a pleasant riety of Metaphors and Emblems, *Zech.* 2. *I (saith the Lord) will be a Wall of Fire ro about it.* Some think this phrase alludes the *Cherubims*, that kept the way of the T of Life with flaming swords: Others, to fiery Chariots round about *Dothan*, where *sha* was: but most think it to be an allusion an antient custome of Travellers in the E sarts; who to prevent the assaults of wi Beasts in the night, made a *Circular fire* rou about them, which was as a Wall to the This will God be to his people, *a wall of fi* which none can scale. So *Exod.* 3. 3, 4. We have an excellent Emblem of the Churc low and dangerous condition, and admira preservation. You have there, both a *Mar* and a *Mystery*. The Marvel was, to see a bu all on fire, and yet not consumed. The M stery is this; the Bush represented the s condition of the Church in *Egypt*; the fi flaming upon it, the grievous Afflictio troubles, and bondage it was in there; the r

maini

maining of the Bush unconsumed, the strange and admirable preservation of the Church in those troubles. It lived there as the three noble *Jews*, untouched in the midst of a burning fiery Furnace: And the *Angel of the Lord* in a flame of fire in the midst of the Bush, was nothing else but the *Lord Jesus Christ*, powerfully and graciously present with his people, amidst all their dangers and sufferings. The Lord is exceeding tender over them, and jealous for them, as that Expression imports, Zech. 2. 8. *He that touches you, toucheth the apple of mine eye.* He that strikes at them, strikes at the Face of God; and at the most excellent part of the Face, the Eye; and at the most tender and precious part of the Eye, the Apple of the Eye. And yet (as a Learned Modern observes) this people of whom he uses this tender and dear expression, were none of the best of *Israel* neither; but the residue that staid behinde in *Babylon*, when their Brethren were gone to rebuild the Temple; and yet over these, is he as tender, as a man is over his eye.

REFLECTION.

And is the security of the Church so great! And its preservation so admirable, amidst all storms

Storms and Tempests! Then why art thou [illegible] prone and subject to despond, O my Soul, in the day of *Sions* trouble? Sensible thou wast and oughtest to be, but no reason to hang down the head through discouragement, much less to forsake *Sion* in her distress, for fear of being ruined with her.

What *David* spake to *Abiathar*, 1 *Sam.* 22. 23. that may *Sion* speak to all her Sons and Daughters in all their distresses: *Though he that seeketh thy life, seeketh mine also; yet with me shalt thou be in safeguard.* God hath entail'd great Salvation and Deliverances upon *Sion*, and blessed are all her Friends and Favourers; the Rock of ages is its defence. Fear not therefore, O my Soul, though the Hills be removed out of their place, and cast into the midst of the Sea. O let my Faith triumph, and my Heart rejoyce upon this ground of comfort. I see the same Rocks now, and in the same place and condition they were many years ago. Though they have endured many storms, yet there they abide; and so shall *Sion*, when the proud waves have spent their fury and rage against it.

THE POEM.

Mesopotamia, *scituate in the Seas,*
May represent the Church, or if you please,

A Rock, o're which the Waves do wash & swill,
May figure it; chuse either, which you will.
Winds strive upon those Seas, and make a noise,
The lofty Waves sometimes lift up their voice,
And swelling high, successively do beat
With violence against it, then retreat.
They break themselves, but it abides their shock;
And when their rage is spent, there stands the rock
Then they are out, that do affirm and vote,
Ease, Pomp, & Splendour is the Churches Note.
And they deserve no less reproof, that are
In Zion's troubles ready to despair.
This Rock amidst far stronger Rocks doth lie,
Which are its fence, so deep, so thick, so high,
They cann't be batter'd, scal'd, or undermin'd:
And these, environ'd by them dayly finde
Their Bread ascertain'd; Waters too secur'd.
Then shout and sing, ye that are thus immur'd.

CHAP. IX.

What dangers run they for a little gains,
Who for their souls would not take half the pains

OBSERVATION.

HOw exceeding solicitous and adventurous are Sea-men for a small portion of the world? How prodigal of strength and life for

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it? They will run to the ends of the Ea
engage in a thousand dangers, upon the h
and probability of getting a small estate.
mare, per terr.a, per mille pericula cur
Hopes of gain makes them willing to ad
ture their liberty, yea, their life; and en
rages them to endure heat, cold, and hun
and a thousand straights and difficulties
which they are frequently exposed.

APPLICATION.

How hot and eager are mens affections
the World? And how remiss and cold to
things eternal? They are careful, and trou
about many things, but seldom mind the
and necessary matters, *Luke* 10. 40.
can rise early, go to bed late, eat the brea
carefulness: But when did they so deny th
selves for their poor Souls? Their heads
full of designs and projects to get or adv
an estate: *We will go into such a City, cont*
there a year, and Buy and Sell, and get
Jam. 4. 13. This is the *πόρος*, the *M*
design, which ingrosseth all their time, stu
and contrivances. The Will hath past a
cree for it, the Heart and Affections are
let out to it, *They will be rich*, 1 Tim.
This Decree of the Will, the Spirit of

deep notice of, and indeed it is the
ſtſt and fulleſt diſcovery of a mans portion
condition: For, look what is higheſt in
eſtimation, firſt and laſt in the thoughts,
upon which we ſpend our time & ſtrength
delight; certainly, that is our treaſure,
6. 20, 21. The Heads and Hearts of
ints are full of ſollicitous cares and fears
out their Spiritual Condition: The great
ſigne they drive on, to which all other things
but [illegible] things on the by, is to make
their Calling and Election. This
] the weight and byaſs of their Spirit:
their hearts ſtray and wander after any o-
thing, this reduces them again.

REFLECTION.

Lord, this hath been my manner from my
uth; may the carnal-minded man ſay; I
ve been labouring for the meat that periſh-
; diſquieting my ſelf in vain, full of de-
gns and projects for the World, and unwea-
ed in my endeavours to compaſs an earthly
eaſure; yet therein I have either been checkt
diſappointed by Providence, or if I have
tained it, yet I am no ſooner come to en-
that Content and Comfort I promiſed
ſelf in it, but I am ready to leave it

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all, to be ſtript out of it by Death; and in
day all my thoughts periſh: But in the
time, What have I done for my Soul?
did I ever break a nights ſleep, or deny
pinch my fleſh for it? Ah fool that I am
nouriſh and pamper a vile Body, which
ſhortly lie under the Clods, and beco
loathſome Carcaſs; and in the mean ti
glect and undo my poor Soul, which pa
of the nature of Angels, and muſt live for
I have kept others Vineyards, but mine
Vineyard I have not kept: I have been
petual drudge and ſlave to the World
worſe condition hath my Soul been, th
thers that are condemn'd to the Mines.
change my Treaſure, and change my H
O let it ſuffice that I have been thus lon
bouring on the fire, for very vanity. Now
ther up my heart and affections in thy
and let my great deſign now be, to ſec
ſpecial intereſt in thy bleſſed Self, that I
once ſay, To me to live is Chriſt.

THE POEM.

The face of man impreſt and ſtampt on Gold
With Crown and Royal Scepters we behold.
No wonder that an humane face it gains,
Since head, heart, ſoul, and body it obtains.

Nor is it strange a Scepter it should have,
to its yoke the World doth so enslave.
d with its chinking note, away they go
Eagles to the Carcass, ride and row.
rough worlds of hazards foolish creatures run,
into its embraces they may come.
Indians in the Mines my heart condoles,
seldome turns aside to pity Souls,
ich are the slaves indeed, that toyl and spend
themselves upon its service. Surely, friend,
are but Sextons to prepare and make [take
thy grave within those Mines, whence they do
and dig their Ore. Ah! many souls, I fear,
those bodies live, yet lie entombed there.
seem so tempting to you? Lo, Christ stands,
th length of days and riches in his hands.
gold in the fire tried he freely proffers,
ye no regard or take those golden offers.

CHAP. XIII.

Millions of Creatures in the Sea are fed: Why then are Saints in doubt of daily bread

OBSERVATION.

THere are multitudes of Living Creat in the Sea. The *Psalmist* saith, t are in it *things creeping innumerable, small and great beasts*, Psal. 104. 25. And read, *Gen.* 1. 20. that when God blessed Waters, he said, Let the Waters bring abundantly, both Fish and Fowl, that in it, and fly above it: Yet all those m tudes of Fish and Fowl, both in Sea and L are cared and provided for, Psal. 145. 15 *Thou givest them their meat in due season; openest thy hand, and satisfiest the desire of living thing.*

APPLICATION.

If God take care for the Fishes of the and the Fowls of the Air, much more wil care and provide for those that fear him. *W the poor and needy seeketh water, and the none, and their tongue faileth for thirst; I Lord will hear them, I the God of* Israel *will*

forsake them, Isai. 41. 17. *Take no thought for your life* (saith the Lord) *what ye shall eat, or what ye shall drink; or for the body, what ye shall put on:* Which he backs with an Argument from God's Providence over the Creatures, and inforceth it with a [*much rather*] upon them, *Matth.* 6. 25. 31. God would have his people be without *carefulness*, (*i. e.*) anxious care, 1 *Cor.* 7. 32. *And to cast their care upon him, for he careth for them*, 1 Pet. 5. 7. There be two main Arguments suggested in the Gospel, to quiet and satisfie the hearts of Saints in this particular: The one is, that the Gift of Jesus Christ amounts to more than all these things come to; yea, in bestowing him, he has given that which virtually and eminently comprehends all these inferiour mercies in it, Rom. 8. 32. *He that spared not his own Son, but delivered him up for us all: how shall he not with him freely give us all things?* And 1 Cor. 3. 22. *All things are yours, and ye are Christs, and Christ is Gods.* Another Argument is, That God gives these Temporal things to those he never gave his Christ unto, and therefore there is no great matter in them: Yea, to those, which in a little while, are to be thrust into Hell, *Psal.* 17. 14. Now, if God cloath and feed his enemies, if (to allude to

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that, *Luke* 12.28.) he cloath this Grass, w
to day is in its pride and glory in the f
and to morrow is cast into the Oven,
Hell: How much more will he cloath
provide for you that are Saints?

This God that feeds all the Creatures
your Father, and a Father that never dies;
therefore you shall not be as exposed Orph
that are the Children of such a Father.
he hath said, I will never leave you, nor for
you, Heb. 13.5. I have read of a good wom
that in all wants and distresses, was w
to encourage her self with that word, 2 S
22.47. *The Lord liveth.* But one time h
in a deep distress, and forgetting that con
tion, one of her little Children came to
and said, *Mother, Why weep you so? Wha*
God dead now? Which words from a Chi
shamed her out of her unbelieving fears,
quickly brought her Spirit to rest. O S
whilst God lives, thou canst not want wh
good for thee.

How sweet a Life might Christians l
could they but bring their hearts to a full
jection to the disposing Will of God! to
content not only with what he command
approves, but also with what he allots and
points. It was a sweet Reply, that a gra

W om

woman once made upon her Death-bed to a friend that asked her, *Whether she were more willing to live or die?* She answer'd, *I am pleas'd with what God pleaseth. Yea,* said her friend, *but if God should refer it to you, which would you chose? Truly,* (saith she) *if God should refer it to me, I should refer it to him again.* Ah blest life, when the Will is swallow'd up in the Will of God, and the heart at rest in his care & love, and pleased with all his appointments!

REFLECTION.

I remember my fault this day, may many a gracious Soul say. Ah how faithless and distrustful have I been, notwithstanding the great security God hath given to my Faith, both in his Word and Works! O my Soul, thou hast greatly sinned herein, and dishonoured thy Father! I have been worse to my Father, than my Children are to me. They trouble not their thoughts, with what they shall eat or drink, or put on, but trust to my care and provision for that; Yet I cannot trust my Father, though I have ten thousand times more reason so to do, than they have to trust me, *Mat.* 7. 21. Surely, unless I were jealous of my Father's affection, I could not be so dubious of his provision for me. Ah, I should rather wonder

that

that I have ſo much, than repine, that I h
no more. I ſhould rather have been troub
that I have done no more for God, than th
have received no more from God. I have
proclaimed it to the world by my Conver
on, that I have found a ſufficiency in him alo
as the Saints have done, *Hab.* 3. 17, 18. H
have I debaſed the Faithfulneſs and All-ſu
ciency of God, and magnified theſe ear
trifles, by my anxiety about them? Had I
more Faith, a light Purſe would not have m
ſuch an heavy heart. Lord, how often haſt th
convinced me of this folly, and put me to
bluſh, when thou haſt confuted my unbe
ſo that I have reſolved never to diſtruſt
more, and yet new exigencies renew this c
ruption? How contradictory alſo hath
heart and my prayers been? I pray for th
conditionally, and with ſubmiſſion to
Will; I dare not ſay to thee, I muſt have the
yet this hath been the language of my he
and life. O convince me of this folly!

THE POEM.

Variety of curious Fiſh are caught
Out of the Sea, and to our Tables brought;
We pick the choiceſt bits, and then we ſay,
We are ſufficed, come, now take away.

The Table's voided, you have done; but fain
I would perswade to have it brought again.
The sweetest bit of all remains behinde, [finde.
Which through your want of skill, you could not
A bit for Faith, have you not found it? Then
Thave made but half a meal, come taste again.
Hast thou considered (O my Soul) that hand
Which feeds those multitudes in Sea and Land?
A double mercy in it thou shouldst see;
It fed them first, and then with them fed thee.
Food in the Waters, we should think, were scant
For such a multitude, yet none do want.
What numerous flocks of Birds above me fly?
When saw I one through want, fall down & dy?
They gather what this hand to them doth bring,
Though but a worm, and at that feast can sing.
How full a Table doth my Father keep?
Blush then, my naughty heart, repent and weep;
How faithless and distrustful hast thou been,
Although his care and love thou oft hast seen?
Thus in a single dish you have a feast,
Your first and second course, the last the best.

CHAP.

CHAP. XIV.

Sea-waters drained through the earth, are sweet
So are th' afflictions which God's people meet.

OBSERVATION.

THe Waters of the Sea in themselves, are brackish and unpleasant, yet being exhaled by the Sun, and condensed into Clouds they fall down into pleasant Showers; or if drained through the Earth, their property is thereby altered; and that which was so salt in the Sea, becomes exceeding sweet and pleasant in the Springs. This we finde by constant experience, the sweetest crystal Spring came from the Sea, *Eccles.* 1. 7.

APPLICATION.

Afflictions in themselves are evil, *Amos* 3. 6. Very bitter and unpleasant. See *Heb.* 12. 11. Yet not morally and intrinsecally evil, as Sin is; for if so, the holy God would never own it for his own act, as he doth, *Mic.* 3. 2. but always disclaimeth sin, *Jam.* 1. 3. Besides, if it were so evil, it could in no case, or respect, be

the object of our election and desire, as in some cases it ought to be, *Heb.* 11. 25. But it is evil, as it is the fruit of Sin, and grievous unto Sense, *Heb.* 14. 11. But though it be thus brackish and unpleasant in it self, yet passing through Christ, and the Covenant, it loses that ungrateful property, and becomes pleasant in the fruits and effects thereof unto believers, *Heb.* 12. 11.

Yea, such are the blessed Fruits thereof, that they are to account it all joy, when they fall into divers afflictions, *Jam.* 1. 2. *David* could bless God, that he was afflicted, and many a Saint hath done the like. A good woman once compared her afflictions to her children: *For* (saith she) *they put me to pain in bearing them; yet as I know not which childe, so neither which affliction I could be without.*

Somtimes the Lord sanctifies affliction to discover the corruption that is in the heart, *Deut.* 8. 2. It is a furnace to shew the dross. Ah! when a sharp Affliction comes, then the pride, impatiency, and unbelief of the heart appears. *Natura vexata prodit seipsam.* When the water is stirred, then the Mud and filthy sediment that lay at the bottome rises. Little (saith the afflicted Soul) did I think there had been in me that pride, self-love, distrust of God, carnal fear,

fear and unbelief, as I now finde. O, where is my Patience, my Faith, my Glory in tribulation? I could not have imagined the sight of Death would have so appalled me, the loss of outward things so have pierced me. Now what a blessed thing is this, to have the heart thus discovered?

Again: Sanctified Afflictions discover the emptiness and vanity of the Creature. Now the Lord hath stained its pride, and vailed its tempting splendour, by this or that affliction, and the Soul sees what an empty, shallow, deceitful thing it is. The World (as one hath truely observed) is then only great in our eyes, when we are full of Sense and Self: But now Affliction makes us more spiritual, and then it is nothing. It drives them nearer to God, makes them see the necessity of the Life of Faith, with multitudes of other benefits.

But yet these sweet fruits of Affliction do not naturally, and of their own accord, spring from it: No, we may as well look for *Grapes* from *Thorns*, or *Figs* from *Thistles*, as for such fruits from Affliction, till Christ's sanctifying Hand and Art have past upon them.

The reason why they become thus sweet and pleasant (as I noted before) is, because they run now into another channel; Jesus Christ hath removed

removed them from Mount *Ebal* to *Gerezim*; they are no more the effects of vindictive Wrath, but paternal Chastisement.

And (as Mr. *Case* well notes) *A teaching affliction is to the Saints, the result of all the Offices of Jesus Christ. As a King, he chastens, as a Prophet, he teacheth,* viz. *by chastening; and as a Priest, he hath purchased this Grace of the Father, that the dry Rod might blossom, and bear fruit.* Behold then, a sanctified affliction is a Cup, whereinto Jesus Christ hath wrung and prest the juice and virtue of all his Mediatory Offices. Surely, that must be a Cup of generous, Royal Wine, like that in the Supper, a Cup of Blessing to the people of God.

Correction, Instruction, *pag.* 182.

REFLECTION.

Hence may the unsanctified Soul draw matter of fear and trouble, even from its unsanctified troubles. And thus it may reflect upon it self; O my Soul, what good hast thou gotten by all, or any of thy afflictions? God's Rod hath been dumb to thee, or thou deaf to it. I have not learned one holy Instruction from it: My troubles have left me the same, or worse than they found me; my Heart was proud, earthly, and vain before, and so it remains still:

They

They have not purged out, but only giv
vent to the pride, murmur, and atheism of
heart. I have been in my Afflictions, as
wicked *Ahaz* was in his, 2 *Chron.* 28. 22. Wh
in the time of his distress, yet trespassed more a
more against the Lord. When I have been
storms at Sea, or troubles at home, my So
within me hath been as a raging Sea, casti
up mire and dirt. Surely this Rod is n
the Rod of Gods Children. I have proved h
droſs in the Furnace, and I fear the Lord wi
put me away as droſs, as he threatens to do
the wicked, *Psal.* 119. 119.

Hence alſo ſhould gracious ſouls draw muc
encouragement and comfort amidſt all the
troubles. O theſe are the fruits of Gods fathe
ly love to me! Why ſhould I fear in the day
evil? or tremble any more at afflictions? thou
they ſeem as a *Serpent* at a diſtance, yet a
they a Rod in hand. O bleſſed be that skil
& gracious hand, that makes the Rod, the d
Rod to bloſſome, and bear ſuch precious fru

Lord! what a myſtery of love lies in this di
penſation? That ſin which firſt brought afflict
ons into the world, is now it ſelf carried out
the world by affliction, *Rom.* 5. 12. *Iſa.* 7.
O what can fruſtrate my Salvation, when thos
very things that ſeem moſt to oppoſe it, ar
made

made subservient to it; and contrary to their own nature do promote and further it!

THE POEM.

'Tis strange to hear what different censures fall
Upon the same affliction; some do call
Their troubles sweet, some bitter, others meet
Them both mid-way, and call them bitter-sweet:
But here's the question still, I fain would see,
Why sweet to him, and bitter unto me?
You drink'st them Dregs and all, but others find
Their troubles sweet, because to them refin'd,
And sanctified; which difference is best,
Such apt Similies as these expresst.
From Salt and Brackish Seas Fumes rise and fly,
Which into Clouds condens'd, obscure the skie.
Their property there alter'd, in few hours
Those brackish fumes fall down in pleasant showers:
As the dregs of Wine and Beer distill'd
In Limbeck, with ingredients doth yield
Cordial water, though the Lees were bitter,
From whence the Chymist did extract such liquor.
Then marvel not that one can kiss that Rod,
Which makes another to blaspheme his God.
Get your troubles sweet'ned and refin'd,
Else they'll leave bitter effects behind.
Saints troubles are a Cord, let down by Love,
To pully up their hearts to things above.

CHAP. XV.

The Sea within their bounds the Lord confi
He also Men and Devils holds in Chains.

OBSERVATION.

IT is a wonderful work of God, to li
and bound such a vast and furious C
ture, as the Sea; which according to
judgment of many Learned Men, is hi
than the Earth; and that it hath a pro
sion to overflow it, is evident, both from
nature and motion; were it not, that
great God had laid his Law upon it.
this is a work wherein the Lord glories,
will be admired, Psal. 104. 9. *Thou ha*
a bound that they may not pass over, that
turn not again to cover the Earth. Which
clear they would do, were they not thu
mited. So Job 38. 8, 10, 11. *Who sh*
the Seas with doors, when it brake forth,
it had issued out of the Womb? I brake u
it my decreed place, and set bars and
and said, Hitherto shalt thou come, but no
ther; and here shall thy proud Waves be st

APPLICATION.

And no leſs is the glorious Power and Mercy of God diſcovered in bridling the rage and fury of Satan and his Inſtruments, that they break not in upon the inheritance of the Lord, and deſtroy it. *Surely, the wrath of man ſhall praiſe thee, and the remainder of wrath thou ſhalt reſtrain,* Pſal. 76. 10. By which it is more than hinted, that there is a world of Rage and Malice in the hearts of wicked Men, which fain would, but cannot vent it ſelf, becauſe the Lord reſtrains, or, as the Hebrew, *girds it up.* Satan is the envious one, and his rage is great againſt the people of God, *Revel.* 12. 12. But God holds him, and all his Inſtruments in a chain of Providence; and it is well for Gods people, that it is ſo.

They are limited as the Sea, and ſo the Lord in a providential way ſpeaks to them, hitherto ſhall you go, and no further. Sometimes he ties them up ſo ſhort, that they cannot touch his people though they have the great opportunities and advantages, Pſal. 105. 12, 13, 14, 15. *When they were but a few men in number, yea, very few, and ſtrangers in it; when they went from one Nation to another, from one Kingdom to another people: He ſuffered no*

man to do them wrong; yea, he reproved Kings for their sakes, saying, Touch not mine Anoin[ted] and do my Prophets no harm. And sometimes he permits them to touch and trouble his people, but then sets bounds and limits to them beyond which they must not pass. That pregnant Text to this purpose, Revel. 2. *Behold, the Devil shall cast some of you into prison, that you may be tried, and ye shall have tribulation ten days.*

Here are four remarkable limitations of Satan and his Agents, in reference to the people of God; A limitation as to the *Persons* all, but some: A limitation of the *Punishment* a Prison, not a Grave, not Hell: A limitation upon them as to the end; for trial, not ruin. And lastly, as to the *Duration*; not as long they please, but ten days.

REFLECTION.

O my Soul, what Marrow and Fatness, Comfort and Consolation, maist thou suck from the Breast of this Truth, in the darkest day of trouble? Thou seest how the flowing Sea threatens to overwhelm the Earth. Who has arrested it in its course, and stopt its violence! Who has confin'd it to its place? Certainly none but the Lord. When I see it threaten the

ith its proud, furious, and insulting Waves, wonder it doth not swallow up all: but I see no sooner touch the Sands, which God hath ade its bounds, but it retires, and as it were ith a kinde of submission, respects those limits which God hath set it.

Thus the fiercest Element is repreſt by the eblest things: Thou seest also, how full of rath & fury wicked men are, how they rage ke the troubled Sea, and threaten to overhelm* thee, and all the Lords heritance; and then the floods ungodly men make thee aid, yet are they restrained an invisible, gracious hand, at they cannot execute their urpose, nor perform their enterprize. How ll of Devils, and Devillized Men, is this wer World? Yet in the midst of them all lt thou hitherto been preserved. O my Soul, mire and adore that glorious power of God, which thou art kept unto Salvation. Is not preservation of a Saint in the midst of such ts of enemies, as great a Miracle, though not sensible, as the preservation of those three ble *Jews* in the midst of the fiery Furnace, *Daniel* in the Den of Lions? For there is as ng a propension in Satan, and wicked men,

*See the *Turks* Letter to the Emperour of *Germany*, lately published by Authority.

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to destroy the Saints; as in the fire to burn, a Lion to devour. O then let me chearfully address my self to the faithful discharge of my duty, and stand no longer in a slavish fear of creatures, who can have no power against me but what is given them from above, *John* 19. 11. And no more shall be given than shall turn to the glory of God, *Psal.* 76. 10. and the advantage of my Soul, *Rom.* 8. 28.

THE POEM.

This World's a Forrest, where from day to day
Bears, Wolves, & Lions range and seek their prey.
Amidst them all poor harmless Lambs are fed,
And by their very Dens in safety led.
They rear upon us, but are held in chains,
Our Shepherd is their Keeper, he maintains
Our Lot. Why then should we so trembling stand?
We meet them, true, but in their Keepers hand.
He that to ranging Seas such Bounds hath put,
The mouths of ravenous Beasts can also shut.
Sleep in the Woods, poor Lambs, your selves rely
Upon his care, whose eyes do never close.
If unbelief in you don't loose their chain,
Fear not their strugling, that's but all in vain.
If God can check the Waves by smallest Sand,
A twined Thread may hold these in his hand.
Shun sin, keep close to Christ, for other evils
You need not fear, though compass'd round with

CHAP. XVI.

To Sea without a Compass none dare go;
Our Course without the World it even so.

OBSERVATION.

OF how great use and necessity is the Compass to Sea-men? Though they can Coast a little way by the Shoar, yet they dare not venture far into the Ocean without it. It's their guide, and directs and shapes their Course for them; And if by the violence of Winde and Weather they be driven beside their due Course, yet by the help of this, they are reduced and brought to Rights again. It is wonderful to consider, how by the help of this guide they can run in a direct Line many hundred Leagues, and at last fall right with the smallest Island; which is in the Ocean comparatively, but as the head of a small Pin upon a Table.

APPLICATION.

What the Compass, and all other Mathematical Instruments are to the Navigator, that and much more is the Word of God to us in

our course to Heaven. This is our Compa
to steer our course by, and it is truly touche
he that orders his conversation by it, sha
safely arrive in Heaven at last, Gal. 6.16.
many as walk according to this rule, Peace
on them, and Mercy.

This Word is as necessary to us in our w
to Glory, as a Lamp or Lanthorn is in a da
night, *Psal.* 119.105. This is a light shini
in a dark place, till the day dawn, and the Da
star arise in our hearts, 2 *Pet.* 1. 19. If
that professe to know it, and own it as a Ru
miss Heaven at last; let them not blame t
Word for misguiding them, but their o
negligent and deceitful hearts, that shuffle
and out, and shape not their course and co
versation according to its prescriptions.

What blame can you lay upon the Compa
if you steer not exactly by it? How many
there, that neglecting this Rule, will Coas
to Heaven by their own Reason? No won
such fall short and perish in the way. Thi
a Faithful Guide, and brings all that follow
to a blessed end. *Thou shalt guide me with*
counsel, and afterwards receive me to glory, Ps
73. 24. The whole Hundred and Nineteen
Psalm is spent in commendation of its tr
scendent excellency and usefulness. La
prof

profeſt, that he prized it ſo highly, that he would not take the whole World in exchange for one Leaf of it. Lay but this Rule before you, and walk accurately by it, and you cannot be out of your way to Heaven, Pſal. 119.30. *I have choſen the way of truth, (or the true way;) thy Judgments have I laid before me.* Some indeed have opened their detracting blaſphemous mouths againſt it; as *Julian*, that curſed Apoſtate, who feared not to ſay, There was as good matter in *Phocillides* as in *Solomon*, in *Pindarus* his *Odes* as in *David*'s Pſalms.

And the Papiſts generally ſlight it, making it a lame imperfect Rule; yea, making their own Traditions the Touchſtone of Doctrines, and Foundation of Faith. *Montanus* tells us, that although the Apoſtle would have Sermons and Service celebrated in a known Tongue, yet the Church, for very good cauſe, hath otherwiſe order'd it. *Gilford* called it, The Mother of Hereſies. *Bonner*'s Chaplain judged it worthy to be burnt as a ſtrange Doctrine. They ſet up their inventions above it, and frequently come in with a *Non obſtante* againſt Chriſts Inſtitutions. And thus do they make it void, or, as the word ἀκυροῦντες ſignifies, *Matth.* 15. 6. unlord it, & take away its authority as a Rule.

But

But those that have thus slighted it, and followed the by-paths unto which their corrupt Hearts have led them, they take not hold of the paths of Life, and are now in the depths of Hell. All other Lights, to which men pretend, in the neglect of this, are but false fires, that will lead men into the Pits and Bogs of destruction at last.

REFLECTION.

And is thy Word a Compass, to direct my course to Glory? O where am I then like to arrive at last, that in all my course have neglected it, and steered according to the counsel of my own heart! Lord, I have not made thy Word the Man of my counsel, but consulted with flesh and blood; I have not enquired at this Oracle, nor studied it, and made it the guide of my way; but walked after the sight of my eyes, and the lust of my heart. Whither, Lord, can I come at last, but to Hell, after this rate and reckoning? Some have slighted thy Word professedly, and I have slighted it practically. I have a poor Soul embarqued for Eternity, it is now floating upon a dangerous Ocean, Rocks and Sands on every side, and I go a drift before every Wind of Temptation, and know not where I am. Ah Lord, convince

vince me of the danger of this condition. O convince me of my Ignorance in thy Word, & the fatal consequence and issue thereof. Lord, let me now resolve to study, prize, and obey it; hide it in my heart, that I may not sin against it. Open my Understanding, that I may understand the Scriptures: open my Heart to entertain it in love. O thou that hast been so gracious to give a perfect Rule, give me also a perfect Heart to walk by that Rule to glory!

THE POEM.

This World's a Sea, wherein a numerous Fleet
Of Ships are under sail. Here you shall meet
Of every rate and size; Frigots, Galleons,
The nimble Ketches, and small Pickeroons:
Some bound to this Port, some where Winde and
Weather
Will drive them, they are bound they know not
whither.
Some steer away for Heaven, some for Hell;
To which some steer, themselves can hardly tell.
The winds do shape their course, which though it
From any Point, before it they must go. [*blow*
They are directed by the Winde and Tide,
That have no Compass to direct and guide:
For want of this, must run themselves a ground,
Brave ships are cast away, poor souls are drown'd.

Thy

Thy Word our Compass is, to guide our way
To glory; it reduces such as stray.
Lord, let thy Word dwell richly in my heart,
And make me skilful in this Heavenly Art.
O let me understand, and be so wise,
To know upon what point my Country lies:
And having set my Course directly thither,
Great God preserve me in the foulest Weather.
By Reason some will coast it; but I fear
Such Coasters never will drop Anchor there.
Thy Word is truely toucht, and still directs
A proper Course, which my base heart neglects.
Lord, touch mine iron heart, and make it stand
Pointing to thee, its Loadstone. To that Land
Of Rest above, let every Tempest drive
My Soul, where it would rather be than live.

CHAP. XVII.

Look as the Sea by turns doth Ebbe and Flow,
So their Estates, that use it, come and go.

OBSERVATION.

THe Sea hath its alternate Course and Motion, its Ebbings and Flowings: No sooner is it High-water, but it begins to Ebbe again, and leave the Shoar naked and dry,

dry, which but a little before it covered and overflowed. And as its Tides, ſo alſo its Waves are the Emblem of Inconſtancy, ſtill rouling and tumbling, this way and that, never fixt and quiet. *Inſtabilis unda*; *As fickle as a Wave*, is common to a Proverb. See Jam. 1. 6. *He that wavereth, is like a Wave of the Sea, driven with Winds, and toſſed.* So Iſa. 57. 20. *It cannot reſt.*

APPLICATION.

Thus mutable and inconſtant are all outward things, there is no depending on them: Nothing of any ſubſtance, or any ſolid conſiſtence in them. 1 Cor. 7. 31. *The faſhion of this world paſſeth away.* It is an high point of folly to depend upon ſuch vanities. Prov. 23. 5. *Why wilt thou ſet* (or as it in the *Hebrew*) *cauſe thine eyes to flie upon that which is not? For riches certainly make themſelves wings, and flie away, as an Eagle, towards Heaven.* In flying to us (ſaith *Auguſtine*) they have, *Alas vix quidem paſſerinas*, ſcarce a Sparrow's wings; but in flying from us, wings as an Eagle. And thoſe Wings they are ſaid to make to themſelves, (*i. e.*) The cauſe of its tranſitorineſs is in it ſelf; the Creature is ſubjected to Vanity by ſin: they are ſweet flowers, but withered

pre-

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presently, Jam. 1. 10. *As the flower of the graſs, ſo ſhall the rich man fade away.* The man is like the ſtalk or graſs, his riches are the flower of the graſs, his glory and outward beauty, the ſtalk is ſoon withered, but the flower much ſooner: This is either withered upon, or blown off from it, while the ſtalk abides. Many a man out-lives his eſtate and honour, and ſtands in the world as a bare dry ſtalk in the field, whoſe flower, beauty, and bravery is gone: One puff of wind blows it away, one churliſh eaſterly blaſt ſhrivels it up, 1 *Pet.* 4 24.

How mad a thing is it then, for any man to be lifted up in pride, upon ſuch a vanity as this is; to build ſo lofty and over-jetting Roof upon ſuch a feeble, tottering Foundation? We have ſeen Meadows full of ſuch curious flowers, mown down and withered, men of great Eſtates impoveriſhed ſuddenly: And when, like a Meadow that is mown, they have begun to recover themſelves again (as the phraſe is) the Lord hath ſent *Graſhoppers in the beginning of the ſhooting up of the latter growth,* Amos 7. 1. Juſt as the Graſhoppers and other Creatures devour the ſecond tender Herbage, aſſoon as the Field begins to recover its verdure: So men, after they have been denuded and blaſted by Providence, they begin after a

while

while to flouriſh again, but then comes ſome new affliction, and blaſts all. None have more frequent experience of this, than you that are Merchants and Seamen, whoſe eſtates are floating; and yet ſuch as have had the higheſt ſecurity in the eye of Reaſon, have notwithſtanding experienc'd the vanity of theſe things. *Henry* the fourth, a potent Prince, was reduced to ſuch a low ebb, that he petitioned for a Prebends place in the Church of *Spire*. *Galimer*, King of the *Vandals*, was brought ſo low, that he ſent to his friend for a Spunge, a Loaf of Bread, and an Harp: a Spunge to dry up his tears, a Loaf of bread to maintain his life, and an Harp to ſolace himſelf in his miſery. The ſtory of *Belliſarius* is very affecting: He was a man famous in his time, General of an Army, yet having his eyes put out, and ſtripped of all earthly comforts, was led about, crying, *Date obolum Belliſario*, Give one penny to poor *Belliſarius*. Inſtances in Hiſtory of this kinde are infinite. Men of the greateſt eſtates and honours, have nevertheleſs become the very *Ludibria Fortunæ*, as one ſpeaks, The very ſcorn of Fortune.

Yea, and not only wicked men, that have gotten their Eſtates by rapine and oppreſſion, have lived to ſee them thus ſcattered by Providence:

dence: But sometimes godly Men have had their Estates, how justly soever acquired, thus scattered by Providence also. Who ever had an Estate better gotten, better bottomed, or better managed than *Job?* yet all was overthrown and swept away in a moment: though in mercy to him, as the issue demonstrated.

Oh then! what a vanity is it, to set the heart and let out the affections on them! You can never depend too much upon God, nor too little upon the creature, 1 Tim. 6.17. *Charge them that are rich in this world, that they be not high-minded, and trust in uncertain riches.*

REFLECTION.

Are all earthly things thus transitory and vain? Then what a reproach and shame is it to me, that the men of this world should be more industrious & eager in the prosecution of such vanities, than I am to enrich my Soul with solid and everlasting Treasure? O that ever a sensual lust should be more operative in them, than the love of God in me! O my Soul, thou dost not lay out thy strength and earnestness for Heaven, with any proportion to what they do for the World. I have indeed higher Motives, and a surer Reward than they: But as I have an advantage above them herein, so have they

ey an advantage above me, in the ſtrength nd intireneſs of the principle by which they re acted. What they do for the World, they oit with all their might; they have no con-rary principle to oppoſe them; their thoughts, rength, and affection, is intirely carried in ne Channel: But I finde *a Law in my Mem-ers warring againſt the Law of my Minde*; I uſt ſtrive through a thouſand Difficulties nd Contradictions, to the diſcharge of a uty. O my God! Shall not my heart be ore enlarged in Zeal, Love, and Delight in ee, than theirs are after their Luſts? O let e once finde it ſo.

Again, Is the Creature ſo vain and unſtable, en why are my Affections ſo hot and eager et it? And why am I ſo apt to dote upon beauty, eſpecially when God is ſtaining its pride and glory! *Jer.* 45. 5, 6. Surely is unbecoming the ſpirit of a Chriſtian at y time; but at ſuch a time we may ſay of as *Huſhai* of *Ahitophels* counſel, *It is not d at this time.*

O that my Spirit were raiſed above them, d my converſation more in Heaven! O that e that Angel, *Revel.* 10. 1, 2. which came wn from Heaven, and ſet one foot upon the , and another upon the Earth, having a

Crown upon his head, so I might set one
upon all the cares, fears, and terrours of
World, and another upon all the temp
splendour and glory of the World; tread
both under foot in the dust, and crowning
self with nothing, but spiritual excelle
and glory!

THE POEM.

Judge in thy self (O Christian) is it meet
To set the heart on what Beasts set their feet?
'Tis no Hyperbole, *if you be told,*
You dig for dross with Mattocks made of G
Affections are too costly, to bestow
Upon the fair-fac'd nothings here below.
The Eagle scorns to fall down from on high
(The Proverb saith) to catch the silly Flie.
And can a Christian leave the face of God
To embrace the Earth, or dote upon a Clod?
Can earthly things thy heart so strangely m
To tempt it down from the delights above?
And now to court the World at such a tim
When God is laying judgment to the Line!
It's just like him that doth his Cabbin sweep
And trim, when all is sinking in the deep:
Or like the silly Bird, that to her Nest
Doth carry straws, and never is at rest,
'Till it be feather'd well, but doth not see
The Ax beneath, that's hewing down the T

on a Thorn thy heart it self repose
With such delight, what if it were a Rose?
Admire, O Saint, the Wisdom of thy God,
Who of the self-same Tree doth make a Rod,
Lest thou shouldst surfeit on forbidden Fruit,
And live not like a Saint, but like a Brute,

CHAP. XVIII.

Like hungry Lions, Waves for sinners gape:
Leave then your sins behinde, if you'll escape.

OBSERVATION.

THE Waves of the Sea are sometimes raised by Gods Commission, to be Executioners of his Threatnings upon Sinners; when *Jonah* fled from the presence of the Lord to *Tarshish*, the Text saith, *The Lord sent out a great Winde into the Sea, and there was a mighty Tempest; so that the Ship was like to be broken*, Jon. 1. 4. These were God's Bailiffs, to arrest the Run-away Prophet. And Psal. 148. 8. The stormy Winds are said to *fulfil his word*; not only his word of Command, in rising when God bids them, but his word of *threatning* also. And hence it is called a *destroying winde*, Jer. 51. 1. And a *mighty winde in Gods fury*, Ezek. 13. 13.

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APPLICATION.

If these be the Executioners of the L… threatnings, how sad then is their cond… that put forth to Sea under the guilt … their sins? O, if God should commissionate … Winds to go after and arrest thee for all … owest him, where art thou then? How … you put forth under the power of a D… threat, before all be cleared betwixt God … thee? Sins in Scripture are called debts, … 6. 12. They are debts to God; not that … owe them to him, or ought to sin, but *Me… nymically*, because they render the Sinner … noxious to Gods judgments; even as p… niary debts oblige him that hath not w… with to pay, to suffer punishment. All S… must undergo the Curse, either in their … persons, according to the expres letter o… Law, *Gen.* 2. 17. *Gal.* 3. 10. or in their s… according to the tacite intent of the l… manifested to be the minde of the Law-g… *Gen.* 3. 15. *Gal.* 3. 13, 14.

Now he that by Faith hath Interest … Surety, hath his discharge, his *quietus* … led in the Blood of Christ; all Process a… or from the Law, is stopt, *Rom.* 8. 1. But … be an impenitent, persisting sinner, th…

emains upon thine own ſcore. *And be ſure thy in will finde thee out, wherever thou goeſt,* Num. 2.23. (*i.e.*) Gods revenging hand for ſin will upon thee: Thou maiſt looſe the ſight and emory of thy ſin, but they looſe not the ſight thee; they follow after, as the Hound doth fleeting game upon the Scent, till they have cht thee up: And then conſider, *How fear- a thing it is to fall into the hands of the living* d, Heb. 10.31. How ſoon may a ſtorm ar- ſt, and bring thee before the Bar of God?

REFLECTION.

O my Soul, what a caſe art thou in, if this ſo? Are not all thy ſins yet upon thine own ore? Haſt not thou made light of Chriſt, d that precious Blood of his, and hitherto ſiſted in thy rebellion againſt him? And hat can the iſſue of this be at laſt but ruine? here is abundant Mercy indeed for returning nners, but the Goſpel ſpeaks of none for per- ſting and impenitent ſinners. And though any who are going on in their ſins are over- ken by Grace, yet there is no Grace pro- iſed to ſuch as go on in ſin. O, if God uld arreſt me by the next Storm, and call to an account for all that I owe him, I ſt then lie in the priſon of Hell to all eter-

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pity; for I can never pay the debt; nay, the Angels in Heaven cannot satisfie for Being Christless, I am under all the curses the Book of God; a child of *Hagar*. Lo pity and spare me a little longer! O discov thy Christ unto me, and give me Faith in Blood, and then thou art fully satisfied once, and I discharged for ever. O require the debt at my hand, for then thou wilt ne be satisfied, nor I acquitted. What pr Lord, is there in my blood! O my Soul, ha haste to this Christ, thy Refuge-City; knowest not how soon the avenger of Bl may overtake thee.

THE POEM.

Thy sins are debts, God puts them to accoun
Canst tell, poor wretch, to what thy debts amo
Thou fill'st the treasure of thy sins each hour.
Into his Vials God doth also pour
Proportionable wrath: Thou seest it not,
But yet assure thy self, there's drop for drop.
For every Sand of patience running out,
A drop of Wrath runs in. Soul, look about
God's treasure's almost full, as well as thine
When both are full, O then the dreadful
Of reckoning comes, thou shalt not gain a
Of patience more, but then there hastes awa

Heavens Pursivant, who comes upon the wing
With his Commission seal'd, to take and bring.
Dost still reject Christ's tenders? Well, next storm
May be the Bailiff ordered to perform
This dreadful office. O then restless be,
Till God, in Christ, be reconcil'd to thee.
The sum is great, but if a Christ thou get,
Fear not, a Prince can pay a beggars debt.
Now if the Storm should rise, thou need not fear,
Thou art, but the Delinquent is not there.
A pardoned Soul to Sea may boldly go:
It fears not Bailiffs, that doth nothing owe.

CHAP. XIX.

To save the Ship, rich Lading's cast away.
Thy Soul is shipwreckt if thy Lusts do stay.

OBSERVATION.

IN Storms and Distresses at Sea, the richest Commodities are cast over board; they mind not upon it, when life and all is in jeopardy and hazard. *Jonah* 1.5. The Mariners cast forth the Wares that were in the ship into the Sea, to lighten it. And *Act.* 27.18,19. They cast out the very tacklings of the Ship. However highly soever men prize such commodities, yet reason tells them, It were better these

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should perish, than Life. Satan himself could say, Job 1. *Skin for skin, and all that a man hath, will he give for his life.*

APPLICATION.

And surely, it is every way as highly reasonable, that men should mortifie, cast out, and cut off their dearest Lusts, rather than their immortal Souls should sink and perish in the storm of Gods wrath. Life, indeed, is a precious Treasure, and highly valued by men. You know what *Solomon* saith, Eccles. 9. That *a living Dog is better than a dead Lion.* And we finde men willing to part with their Estates, Limbs, or any outward comfort, for the preservation of it. The Woman in the Gospel spent all she had on the Physicians for her health, a degree below Life. Some men indeed do much overvalue their lives, and part with Christ and peace of Conscience for it; but he that thus saves it, shall lose it. Now if Life be so much worth, what then is the Soul worth? Alas! Life is but a *vapour, which appeareth for a little while, and then vanisheth away.* Jam. 4. 14.

Life indeed is more worth than all the world, but thy Soul is more worth than ten thousand Lives. Nature teacheth you to

lue the first so high, and Grace should teach you to value the second much higher, *Mat.* 19. 26. Now here is the case; Either you must part with your Sins, or with your Souls; if these be not cast out, both must sink together. *If ye live after the flesh, ye must die,* Rom. 8. 13. God saith to you in this case, as to *Ahab*, when he spared *Benhadad*, 1 King 20. 40. *Because thou hast let go a sin, which God hath appointed to destruction, therefore thy life shall go for his life.* Guilt will raise a storm of Wrath, as *Jonah* did, if not cast out.

REFLECTION.

And must sin, for the Soul perish? Must my Life, yea, my eternal Life, go for it, if I spare it? O then let me not be cruel to mine own Soul, in sparing my sin; O my Soul, this foolish pity, and cruel indulgence, will be thy ruine: if I spare it, God hath said, *He will not spare me*, Deut. 25. 20. It is true, the pains of Mortification are sharp, but yet it's easier than the pains of Hell. To cut off a right hand, or pluck out a right eye, is hard; but to have my Soul cut off eternally from God, is harder. Is it as easie (O my Soul!) to burn for them in Hell, as to mortifie them on Earth? Surely, it is *profitable for me, that one member*

perish

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perish rather than that all be cast into Hell, Mat. 5. 24. I see the Merchant willing to part with rich Wares, if embarqued with them in a storm; And those that have gangren'd Legs or Arms, willingly stretch them out to be cut off, to preserve Life; and shall I be willing to endure no difficulties for my Soul? Christ reckoned Souls worth his Blood; and is it not worth my self-denial? Lord, let me not warm a Snake in my bosome, that will at last sting me to the heart.

THE POEM.

Thy Soul's the Ship, its Lading is its Lusts,
Gods Judgments stormy winds & dang'rous gusts,
Conscience the Master, but the stubborn Will
Goes Supra Cargo, *and doth keep the Bill.*
Affections are the Men, the winds do rise,
The Storm increases: Conscience gives advice
To throw those Lusts o're-board, and so to ease
The Vessel, which else cannot keep the Seas.
The Will opposes, and th' Affections say,
The Masters counsel they will not obey.
The case is dangerous, that no man can doubt,
Who sees the storm within and that without.
Lusts and affections cannot part, no, rather
They are resolv'd to swim or sink together.

Con-

Conſcience ſtill ſtrives, but they cannot abide
That it or Reaſon ſhould the caſe decide.
Luſt knows what Reaſon in like caſes ſtill
Determines well: Then chuſe ye whom ye will.
Shall's make the Devil judg? This caſe has been
Before him, and he judg'd, That skin for skin,
And all men have, they'l part with for their life.
Then how unreaſonable is this ſtrife?
They that their ſins do with their perſons ſhip,
Do for their Souls prepare a dreadful whip.

CHAP. XX.

Chriſt with a word can ſurging Waves appeaſe,
His Voice a troubled Soul can quickly eaſe.

OBSERVATION.

WHen the Sea workes, and is tempeſtuous, it is not in the power of any Creature to appeaſe it. When the *Egyptians* would by their Hieroglyphicks expreſs an Impoſſibility, they did it by the Picture of a Man treading upon the Waves. It is ſtoried of *Canute*, an antient *Daniſh* King, That when a mighty ſtorm of Flattery aroſe upon him, he appeaſed it by ſhewing, that he could not appeaſe the Sea: But one of

of his Courtiers told him, as he rode near the Sea-side, *That he was Lord of the Sea, as well as Land. Well*, said the King, *we shall see that by and by:* and so went to the Water-side, and with a loud voice cried, *O ye Seas and Waves, come no further, touch not my feet.* But the Sea came up, notwithstanding that charge, and confuted the flattery. But now Jesus Christ hath the command of them indeed: It is said of him, Matth. 8. 26. *That he rebuked them.* And *Mark* 4. 38. He quiets them with a word, *Peace, be still*, as one would hush a Childe, and it obeyed him.

APPLICATION.

Conscience, when awakened by the terrors of the Lord, is like a raging tempestuous Sea; so it works, so it roars; and it is not in the power of all the Creatures to hush or quiet it. Spiritual Terrours, as well as Spiritual Consolations, are not known till felt. O when the Arrows of the Almighty are shot into the Spirit, and the Terrors of God set themselves in array against the Soul; when the Venome of those Arrows drink up the Spirits, and those Armies of Terrours charge violently and successively upon it, as *Job* 6. 4. what Creature then is able to stand before them? Even Gods

own dear Children have felt ſuch Terrours, as have *diſtracted them*, Pſal. 88. 15. Conſcience is the ſeat of Guilt. It is like a Burning-glaſs, ſo it contracts the Beams of the Threatnings, twiſts them together, and reflects them on the Soul, until it ſmoke, ſcorch, and flame. If the wrath of a King be like the roaring of a Lion, then what is the Almighties wrath! which is *burning wrath*, Job 19. 11. *Tearing wrath*, Pſal. 50. 22. *Surprizing wrath*, Job 20. 23. And *abiding wrath*, Job 3. 36.

In this caſe no Creature can relieve, all are Phyſicians of no value; Some under theſe terrors, have thought Hell more tolerable, and by a violent hand have thruſt themſelves out of the World into it, to avoid theſe gnawings: Yet Jeſus Chriſt can quickly calm theſe Myſtical Waves alſo, and huſh them with a word; yea, he is the Phyſician, and no other. It is the ſprinkling of his Blood, which, like a cooling Fomentation, allays thoſe heats within: That Blood of ſprinkling ſpeaks Peace, when all others have practiſed upon the Soul to no purpoſe; and the reaſon is, becauſe he is a perſon, in whom God and Man, Juſtice and Mercy meet, and kiſs each other, *Eph.* 2. 14. And hence Faith fetches in peace to the Soul, *Rom.* 5. 1.

RE-

REFLECTION.

Can none appease a troubled Conscience, but Christ? Then learn, O my Soul, to understand, and daily more and more to savour that glorious Name, even Jesus, that delivers not only from the wrath to come, but that which is felt here also. Oh if the foretaste of Hell be so intolerable, if a few drops let fall on the Conscience in this life, be so scalding and insufferable; what is it to have all the Vials poured out to eternity, when there shall be nothing to divert, mitigate, or allay it?

Here men have somewhat to abate those Terrors, some hopes of Mercy, at least a possibility, but there is none. O my Soul! how art thou loaded with guilt! And what a *Magormissabib* wouldst thou be, should God rouze that sleepy Lion in thy bosom! My condition is not at all the better, because my Conscience is quiet. Ah, the day is coming, when it must awake, and will lighten and thunder terribly within me, if I get not into Christ the sooner. O Lord, who knowes the power of thy wrath? O let me not carry this guilt out of the World with me, to maintain those everlasting flames; let me give no sleep to mine eyes, nor slumber to my eye-lids, till I feel the comfort

comfort of that Blood of Sprinkling, which alone ſpeaketh Peace.

THE POEM.

Amongſt the dreadful works of God, I finde
No Metaphor *to paint a troubled minde.*
I think on this, now that, and yet will neither
Come fully up, though all be put together.
'Tis like the raging Sea, that caſts up mire,
Or like to Ætna, breathing ſmoak and fire;
Or like a rouzed Lion, fierce and fell,
Or like thoſe Furies that do howl in Hell.
O Conſcience! Who can ſtand before thy power,
Endure thy gripes and twinges but an hour?
Stone, Gout, Strapado, Racks, whatever is
Dreadful to Senſe, is but a toy to this.
No Pleaſures, Riches, Honors, Friends can tell
How to give eaſe: in this 'tis like to Hell.
Call for the pleaſant Tymbrel, Lute, and Harp;
Alas! the Muſick howls, the pain's too ſharp
For theſe to charm, divert, or fall aſleep:
Theſe cannot reach it, no, the wound's too deep.
Let all the Promiſes before him ſtand,
And ſet a Barnabas *at his right hand;*
Theſe in themſelves no comfort can afford,
'Tis Chriſt, and none but Chriſt, can ſpeak the word.
And he no ſooner ſpeaks, but all is ſtill;
The ſtorm is over, and the minde tranquil.

There

There goes a power with his Majestick voice,
To hush the dreadful'st storm, and still its noise.
Who would but fear and love this glorious Lord,
That can rebuke such Tempests with a word?

CHAP. XXI.

Our Food out of the Sea God doth command;
Yet few therein take notice of his hand.

OBSERVATION.

THe Providence of God in furnishing us with such Plenty and Variety of Fish, is not slightly to be past over. We have not only several sorts of Fish in our own Seas, which are caught in their Seasons; but from several parts, especially the Western parts of *England*, many Sail of Ships are sent yearly to the *American* parts of the World; as *Newfound-Land*, *New-England*, &c. Whence every year is brought home, not only enough to supply our own Nation, but many thousand Pounds worth also yearly returned from *Spain* and other Countreys; by which Trade many thousand Families do subsist.

A P.

APPLICATION.

But, now, what returns do we make to Heaven for these Mercies? Or what notice is taken of the good Hand of Providence, which thus supplies and feeds us with the Blessings of the Sea? I fear there are but few that own, act submission to it, and are careful to return according to received benefits. Men do not consider, *That their works are in the hand of God*, Eccles. 9. 1. And even those that have the most immediate dependence upon Providence, as Merchants and Seamen, yet are very prone to undertake designes in the confidence of their own wisdom and industry; not looking higher for the blessing, *Jam.* 4. 13. They often *sacrifice to their own net, and burn incense to their drag, because by them their portion is fat, and their meat plenteous*, Hab. 1. 16. *viz.* They attribute what is due to God, unto the creature. Now this is a sin highly provoking to the Lord: For look in what degree the heart cleaves to the second cause, in the same degree it departs from the living God, *Jer.* 10. 5.

And how do you think the blessed God will take it, to see himself thus debased, & the creature thus exalted into his place, to see you carry your selves to the creature as to a God, and

to the Blessed God, as to a Creature. Surely it is a great and common evil, and such as will blast all, if not timely discover'd and lamented. If we make flesh our arm, it's just with God to wither and dry up the arm. Do we not, my Brethren, look upon second causes, as if they had the main stroke in our business? And with a neglective eye pass by God, as if he came in but collaterally, and on the by into it: But certainly, all endeavours will be unsanctified, if not successless, in which God is not eyed and engaged.

It is in vain for you to rise up early, and sit up late, and eat the bread of sorrows; for so giveth his beloved sleep, Psal. 127. 2. (i. e.) it is to no purpose for men to beat their brains, tire their spirits, and rack their Consciences for an estate. The true way of acquiring and enjoying the Creature, is by submitting quietly to the Will of God, in a prudent and diligent, yet moderate use of lawful means: Nothing can thrive with us till then.

REFLECTION.

Why then should I disquiet my self in vain? And rob my self of my peace, by my unbelieving cares and distractions. O how hath been my sin! I have acted, as if my

dition had been at my own disposé; I have eyed creatures and means too much, and God too little. How have my hands hanged down with discouragement; when second Causes have disappeared, or wrought cross to my designs in the World, ready to transfer the fault on this thing, or that! And again, how apt am I to be vainly lifted up in carnal confidence, when I see my self competently furnish'd with Creature-munition and provision? Oh, what a God-provoking wickedness is this! How oft hath Providence checked my carnal presumption, and dasht many hopeful projects? yet have I not owned it, as I ought, and submitted to it. Oh, it is a wonder this hath not closed the Hand of Providence against me, and pulled down a curse upon all! Ah Lord, let me now learn to *acquaint my self with thee, then shall I decree a thing, and it shall be established*, Job 22. 28.

THE POEM.

In all the gifts of God we should advance
His glorious Name; not say, It came by chance.
Or to the Idol of our prudence pay
The Tribute of his praise, and go our way.
The Waves do clap their hands, and in their kinde
Acknowledge God; & what are they more blinde

That float upon them: yea, for what they get,
They offer sacrifices to their Net.
This is your manner, thus to work you go:
Confess the naked truth; Say, is't not so?
This Net was wisely cast, 'tis full, 'tis full:
O well done Mates, this is a gallant pull.
Thus what is due to God, you do apply
Unto your selves most sacrilegiously.
I cannot wonder such come empty home,
That are so full of self and sin: yet some
I hope look higher, and on God reflect
Due praise. A blessing such may well expect.

CHAP. XXII.

Whilst thou by art the silly Fish dost kill,
Perchance the Devil's Hook sticks in thy Gill.

OBSERVATION.

THere is skill in Fishing; they that go to Sea in a Fishing-Voyage, use to go provided with their craft, (as they very fitly call it) without which they can do nothing. They have their Lines, Hooks of several sizes, and their bait. They carefully observe their Seasons; when the fish falls in, then they ply their business day and night.

APPLI-

APPLICATION.

But how much more skilful and induſtrious is Satan to enſnare and deſtroy Souls? The Devil makes a Voyage, as well as you; he hath his Baits for you, as you for the Fiſh: he hath his Devices and Wiles to catch Souls, 2 *Cor.* 2. 11. *Epheſ.* 6. 11. He is a Serpent, an old Serpent, *Rev.* 12. 9. Too crafty for man in his perfection, much more in his collapſed and degenerate ſtate, his underſtanding being cracked by the Fall, and all his faculties poiſoned and perverted.

Divines obſerve four ſteps or degrees of Satans tempting power.

Firſt, He can finde out the Conſtitution-evils of men; he knows to what ſin their natures are more eſpecially prone and inclinable.

Secondly, He can propound ſuitable objects to thoſe Luſts, he can exactly and fully hit every mans humour. As *Agrippina* mixed her poiſon in that meat her Husband loved beſt.

Thirdly, He can inject and caſt motions into the mind, to cloſe with thoſe tempting objects; as it is ſaid of *Judas*, Joh. 13. 2. *The Devil put it into his heart.*

Fourthly, He can ſollicite, irritate, and provoke the heart, and by thoſe continual reſtleſs ſol-

sollicitations weary it; and hereby he often draws men to commit such things, as startled them in the first motion.

All this can he do, if he finde the work stick and meet with rubs and difficulties; yet doth he not act to the utmost of his skill and power, at all times and with all persons, neither indeed, need he so to do. The very propounding of an object, is enough to some, without any further sollicitation: The Devil makes an easie conquest of them.

And beside all this, his Policy much appears in the election of place, time, and instruments to tempt by: And thus are poor Souls caught, as *Fishes in an evil Net*, Eccles. 9.12. The carnal Man is led by Sense, as the beast; and Satan handles and fits him accordingly. He useth all sorts of Motives, not only internal, and intellective, but external and sensitive also; as the sparkling of the Wine, when it gives its colour in the Glass: the Harlots beauty, whose eyelids are snares; hiding always the Hook, and concealing the issue from them. He promises them gain and profit, pleasure and delight, and all that is tempting, with assurance of secresie. By these he fastens the fatal Hook in their Jaws, and thus they are led captive by him at his Will.

REFLECTION.

And is Satan so subtil and industrious to entice Souls to sin? Doth he thus cast out his golden baits, and allure Souls with pleasure to their ruine? Then how doth it behove thee, O my Soul, to be jealous and wary! How strict a guard should I set upon every sense! Ah, let me not so much regard how sin comes towards me in the temptation, as how it goes off at last. The day in which *Sodome* was destroyed, began with a pleasant Sunshine, but ended in Fire and Brimstone. I may promise my self much content in the satisfaction of my Lusts: But O, how certainly will it end in my ruine! *Ahab* doubtless promised himself much content in the Vineyard of *Naboth*, but his blood paid for it in the portion of *Jezreel*. The Harlots Bed was perfumed to entice the simple young man, *Prov.* 7. 17. But those Chambers of delight proved the Chambers of Death, and her house the way to Hell. Ah, with what a smiling face doth sin come on towards me in its temptations! How doth it tickle the carnal phantasie, and please the deceived heart! But what a dreadful Catastrophe and Upshot hath it? The delight is quickly gone, but the guilt thereof remains to amaze and terrifie the Soul

with ghastly forms, and dreadful representations of the wrath of God: As sin hath its delights attending it, to enter and fasten it; so it hath its horrors and stings to torment and wound: And as certainly as I see these go before it to make way, so certainly shall I finde these follow after, and tread upon its heels. No sooner is the Conscience awakened, but all those delights vanish as a night-vision, or as a dream when one awakes; and then I shall cry, Here is the Hook, but where is the Bait? Here is the guilt and horrour, but where the delight that I was promised! And I, whither shall I now go? Ah my deceitful Lusts! You have enticed and left me in the midst of all miseries.

THE POEM.

There's skill in fishing, that the Devil knows;
For when for Souls Satan a-fishing goes,
He angles cunningly: He knows he must
Exactly fit the Bait unto the Lust.
He studies Constitution, Place, and Time,
He guesses what is his delight, what thine;
And so accordingly prepares the Bait;
Whilst he himself lies closely hid, to wait

Whe

Then thou wilt nibble at it. Dost encline
To drunken meetings? then he baits with Wine.
This the way; if unto this he'll smell,
He'll shortly pledge a cup of wrath in Hell.
To Pride or Lust is thy vile nature bent?
An Object suitable he will present.
Observe on this, when you cast in the hook,
See Thus for my poor Soul doth Satan look,
Oh play not with Temptations, do not swallow
The sugar'd Bait, consider what will follow.
If once he hitch thee, then away he draws
Thy captive Soul close prisoner in his paws.

CHAP. XXIII.

Doth Trading fail, and Voyages prove bad?
If you cannot discern the cause, 'tis sad.

OBSERVATION.

THere are many sad Complaints abroad (and I think not without cause) that Trade fails, nothing turns to account. And though all Countries be open, and free for Traffick, a general Peace with all Nations, yet there seems to be a Dearth, a secret curse upon Trading. You run from Countrey

to

to Countrey, and come loſers home. Men can hardly render a reaſon of it; few hit the right cauſe of this Judgment.

APPLICATION.

That proſperity and ſucceſs in Trade is from the bleſſing of God, I ſuppoſe few are ſo Atheſtical, as once to deny or queſtion. The Devil himſelf acknowledges it, Job 1. 10. *Thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the Land.* It is not in the power of any man to get Riches, Deut. 8. 18. *Thou ſhalt remember the Lord thy God, for it is He that giveth thee power to get wealth.* It is his Bleſſing that makes good men rich, and his Permiſſion that makes wicked men rich: That Maxim came from Hell, *Quiſque fortunæ ſuæ faber.* Every man is the contriver of his own condition: Certainly, *The good of man is not in his own hand,* Job 21. 16. *Promotion cometh not from the Eaſt or Weſt,* Pſal. 76. 6, 7.

This being acknowledged, it is evident, that in all diſappointment, and want of ſucceſs in our Callings, we ought not to ſtick in ſecond cauſes, but to look higher, even to the hand and diſpoſe of God: For, whoſe it is to give the Bleſſing, his alſo it is to withhold it. And this is as clear in Scriptures as the other. It is the

Lord

Lord that takes away the Fiſhes of the Sea, *Hoſ.* 4. 3. *Zeph.* 1. 3. It is he that *curſeth our bleſſings*, Mal. 2. 2.

This God doth as a puniſhment for ſin, and the abuſe of mercies: And therefore in ſuch caſes, we ought not to reſt in general complaints to, or of one another, but ſearch what thoſe ſins are that provoke the Lord to inflict ſuch judgments.

And here I muſt requeſt your patience, to hear a plain and cloſe word of Conviction. My Brethren, I am perſwaded theſe are the ſins, among many other, that provoke the Lord to blaſt all your imployments.

1. Our undertaking deſigns without Prayer. Alas, how few of us begin with God? intereſt him in our dealings, and ask counſel & direction at his mouth. Prayer is that which ſanctifies all employments and enjoyments, 1 *Tim.* 4. 5. The very Heathen could ſay, *A Jove principium.* They muſt begin with God. O that we had more Prayers, and fewer Oaths.

2. Injuſtice and Fraud in our dealings. A ſin to which Merchants are prone, as appears by that expreſſion, *Hoſ.* 12. 7. This is that which will blaſt all our enjoyments.

3. An over-carneſt endeavour after the World. Men make this their buſineſs, they will

will be rich: And hence it is, they are not only unmerciful to themselves, in wearing and wasting their own spirits with carking cares, but to such also as they employ; neither regarding the Souls or Bodies of men: Scarce affording them the liberty of the Lords day, (as hath been too common in our *New-found-land* employments;) or if they have it, yet are they so worn out with incessant labours, that that precious time is spent either in sleep or idleness. It is no wonder God gives you more rest than you would have, since that day of Rest hath been no better improved. This over-doing hath not been the least cause of our undoing.

Lastly, Our abuse of Prosperity, when God gave it; making Gods Mercies the Food and Fewel of our Lusts. When we had an affluence and confluence of outward Blessings, this made us *Kick against God*, as Deut. 32. 15. *Forget God*, Deut. 4 14. Yea, grow proud of our strength and riches, *Ezek.* 16. 15. and *Jer.* 2. 31. Ah! How few of us in the days of our prosperity, behaved our selves as good *Jehosaphat* did? 2 Chro. 17. 5, 6. *He had silver and gold in abundance, and his heart was lifted in the way of God's Commandments*; not in Pride and Insolence,

RE-

REFLECTION.

Are theſe the ſins that blaſt our Bleſſings, and wither our Mercies? O then let me ceaſe to wonder it is no better, and rather admire that it is no worſe with me; that my neglect of Prayer, Injuſtice in dealings, Earthly-mindedneſs, and abuſe of former Mercies, have not provoked God to ſtrip me naked out of all my enjoyments. Let me humbly accept from the Lord the puniſhment of my Iniquities, and lay my hand upon my mouth. And O that theſe diſappointments might convince me of the Creatures vanity, and cauſe me to drive on another trade for Heaven; then ſhall I adore thy wiſdome in rending from me thoſe idolized enjoyments. Ah Lord, when I had them, my heart was a perpetual drudge to them. How did I then forget God, neglect duty, and not minde my eternal concernments! Oh, if theſe had not periſhed, in all probability I had periſhed. My God, let my Soul proſper, and then a ſmall portion of theſe things ſhall afford me more comfort than ever I had in their greateſt abundance. *A little that a righteous man hath, is better than the riches of many wicked*, Pſal. 37. 16.

THE

THE POEM.

Ther's great complaint abroad that trading's
You shake your head, and cry, 'tis sad, 'tis sa
Merchants lay out their stock, Seamen their p
And in their eyes they both may put their g
Your Fishing fails, you wonder why 'tis so,
'Tis this (saith one) or that: but I say no,
'Twill ne're be well, till you confess and say,
It is our sin that frights the Fish away.
No wonder all goes into Bags with Holes,
Since so the Gospel hath been in your Souls.
We kick'd like Jesurun, *when the flowing Tide*
Of Wealth came tumbling in, this nourish'd Pride
'Twixt Soul and Body, now I wish it may
Fare, as betwixt the Jews *and us this day.*
O that our outward want and loss may be
To us a Soul-enriching poverty!
If disappointments here advance the Trade
For Heaven, then complain not; you have made
The richest Voyage, and your empty Ships
Return deep laden with Soul benefits.

CHAP. XXIV.

In Seas the greater Fish the less devour:
So some Men crush all those within their power.

OBSERVATION.

THere are Fishes of Prey in the Sea, as well as Birds and Beasts of Prey on the Land. Our Sea-men tell us, how the devouring Whales, Sharks, Dolphins, and other Fishes follow the Caplein, and other smaller Fish, and devour multitudes of them. It is frequent with us, in our own Seas, to finde several smaller Fishes in the Bellies of the greater ones; yea, I have often heard Seamen say, That the poor little Fry, when persued, are so sensible of the danger, that they have sometimes seen multitudes of them cast themselves upon the Shoar and perish there, to avoid the danger of being devoured by them.

APPLICATION.

Thus cruel, mercileſs, and oppreſſive are wicked men, whoſe *tender mercies are cruelty*, Prov. 12. 10. We ſee the like cruelty in our Extortioners, and over-reaching Sharkes aſhore,

ashore, who grind the faces of the poor, and regard not the cries of the fatherless and widows, but fill their houses with the gain of oppression. These are by the Holy Ghost compared to the fishes of the Sea; *Hab.* 1. 13, 14. This is a crying sin, yea, it sends up a loud cry to Heaven for vengeance, Exod. 22. 23. *If thou afflict the Widow and the Fatherless, and they cry unto me, I will surely hear their cry.* And Ver. 27. *I will hear his cry, for I am gracious.* Nay, God will not only hear their cry, but avenge their quarrel. That is a remarkable Text, 1 Thes. 4. 6. *That no man go beyond and defraud his brother in any matter, because that the Lord is the* [*Avenger*] *of all such.* This word *Avenger*, is but once more used in the New Testament, *Rom.* 13. 4. And there it is applied to the civil Magistrate, who is to see execution done upon offenders. But now this is a sin that sometimes may be out of the reach of mans Justice, and therefore God himself will be their Avenger. You may overpower the poor in this World, and it may be they cannot contend with you at Mans Bar, therefore God will bring it before his Bar.

Believe it, Sirs, it is a sin so provoking to God, that He will not let it scape without severe punishment, sooner or later. The Prophet

Hag.

Habakkuk, Chap. 1. verſ. 13. wondered how the holy God could forbear ſuch till the general day of reckoning, and that he did not take exemplary vengeance on them in this life. *Thou art of purer eyes than to behold evil, and canſt not look upon iniquity: Wherefore then lookeſt thou upon them that deal treacherouſly, and holdeſt thy tongue when the wicked devours the man that is more righteous than he?* And Prov. 23. 10, 11. *Enter not into the fields of the fatherleſs*, i. e. Of the poor and helpleſs. But why is it more dangerous violently to invade their right, than anothers? The reaſon is added, *For their Redeemer is mighty, and he ſhall plead their cauſe with thee.* It may be they are not able to retain a Council to plead their cauſe here; therefore God will plead their cauſe for them.

REFLECTION.

Turn in upon thy ſelf (O my Soul!) and conſider, Haſt thou not been guilty of this crying ſin? Have I not (when a ſervant) overreached and defrauded others, and filled my maſters houſe with violence and deceit? And brought my ſelf under that dreadful threatning, *Zeph.* 1. 9. Or ſince I came to trade and deal upon mine own account, have not the

Balances of Deceit been in my hand? I hav
(it may be) kept many in my ſervice and em
ployment, have I not uſed their labours with
out reward, and ſo am under that Wo? Jer.
22. 13. Or not given them wages propor
onable to their work? *Iſai.* 58. 3. Or by
Payment and unjuſt Deductions and Allow
ances, defrauded them of a part of their du
Mal. 3. 5. Or at leaſt delayed payment,
of a covetous diſpoſition to gain by it; whi
their neceſſities in the mean time cried alo
for it, and ſo ſinned againſt Gods expr
commands? *Deut.* 24. 14, 15. *Levit.* 19.
Or have I not perſecuted ſuch as God ha
ſmitten? *Pſal.* 69. 26. And rigorouſly e
acted the uttermoſt of my due, though
hand of God hath gone out againſt the
breaking their eſtates? O my Soul, exam
thy ſelf upon theſe particulars; Reſt not
et, until this guilt be removed by the ap
cation of the Blood of Sprinkling. Hath
the Lord ſaid, Jam. 2. 13. *That they ſhall h*
judgment without mercy, that ſhewed no m
cy? And is it not a *fearful thing to fal*
the hands of the living God, who hath
He will take vengeance for theſe things?

THE POEM.

Devouring Whales, & ravenous Sharks do follow
The lesser Fry, and at one gulp do swallow
Some hundreds of them, as our Seamen say:
But we can tell far stranger things than they.
For we have Sharks ashore, in every Creek,
That to devour poor men do hunt and seek.
No Pity, Sense, or bowels in them be,
Why, have they not put off Humanity?
Extortioners and Cheaters, whom God hates,
Have dreadful open mouths, and throuh those gates
Have persons with their Heritages pass
Funeral-state, Friends crying out, Alas!
Give me Agur's *wish, that I may never*
Be such my self, or feel the hands of either.
And as for those that in their paws are grip'd,
Pity and rescue, Lord, from that sad plight.
When I behold the squeaking Lark, that's born
Falcon's Tallons, crying, bleeding, torn;
Pity its sad case, and would relieve
The Prisoner, if I could, as well as grieve.
Fountain of Pity, hear the piteous Moans
Of all thy Captive and Oppressed Ones.

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CHAP. XXV.

In Storms to spread much Sail endangers all;
So carnal Mirth, if God for mourning call.

OBSERVATION.

IN Storms at Sea, the wise Navigator will not spread much Sail; that is the way to lose Masts and all: They use then to haul up the Sails, and lie a Hull, when not able to bear a Knot of Sail; or else to lie a Try, or Scud before the Wind and Seas. It is no time then to Hoist up the Top and Top-gallant, and shew their bravery.

APPLICATION.

When the Judgments of God are abroad in the earth, it is no time then to make merry. Ezek. 21. 10, 11. *Should we* [*then*] *make mirth, it contemneth the rod of my son as every tree.* (*i.e.*) As if it were a common rod, an ordinary affliction; whereas the rod of my son is not such as may be made of every tree, but it is an *iron rod* to such as despise it, *Psal.* 2. 9. Of a provoking evil, and commonly God severely punishes it. Of all persons, such speed

the common calamity, Amos 6. 1. *Wo to them that are at ease in* Sion; *that are not grieved for the afflictions of* Joseph, as *vers.* 4. It may be (as one observes upon the Text) they did not laugh at him, or break jests upon him, but they did not condole with him. And what shall be their punishment? See Vers. 7. *Therefore now shall they go captive with the first that go captive:* God will begin with them first. Solomon tells us, Eccles. 3. 4. *There is a time to weep, and a time to laugh; a time to mourn, and a time to dance:* Onely (as Master *Trap* notes upon the Text) *we must not invert the order, but weep with men, that we may laugh with Angels.* To be merry & frolick in a day of tribulation, to disturb the order of seasons. That is a terrible Text, *Isai.* 22. 12. which should make the hearts of such as are guilty in this kind to tremble: *In that day did the Lord of Hosts call to mourning, and to girding with sackcloth; and behold, joy and gladness, slaying Oxen, killing Sheep, drinking Wine,* &c. Well, what is the issue of this? *Surely, this iniquity shall not be purged from you, till ye die.* O dreadful word! Surely (my Brethren) Sympathy is a debt we owe to Christ Mystical. Whatever our Constitution, Condition, or Personal Immunities are, yet when God calls for mourning, we must

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hear and obey that call. *David* was a King and an expert Musician, a man of a sanguine and chearful constitution; yet who more sensible of the evil of those times, than he? Rivers of water ran down his eyes at the consideration of them. *Melanthon* was so affected with the miseries of the Church in his days, that he seemed to take little or no notice of the death of his Child, whom he entirely loved. At such a time we may *say of laughter, Thou art mad, and of mirth, What doth it?*

REFLECTION.

Blush then, O my soul! for thy levity and insensibility under Gods angry dispensations. How many of the precious sons and daughters of *Sion* lie in tears abroad, while I have been *Nourishing my heart, as in a day of slaughter. The voice of God hath cried to the City, and men of understanding have heard its voice*, Mic. 6. But I have been deaf to that cry. How long (my God) have I been to urge my sensless Heart to acts of Sorrow and Mourning! Thou hast bid me weep with them that weep, but my vain heart cannot comply with such commands. Ah Lord! if I mourn not with *Sion*, neither shall I rejoyce with her.

O, were mine eyes opened, and my heart sensible

sible and tender, I might see cause enough melt into tears; and like that Christian *be*, *Luk.* 7.38. to lie weeping at the feet of hrist. Lord, what stupidity is this? Shall I gh when thou art angry, and thy children eeping and trembling? Then I may justly ar, lest *when they shall sing for joy of heart, I ll howl for vexation of spirit*, Isa. 65.13,14. ely, O my Soul! such laughter will be tur- d into mourning, either here or hereafter.

THE POEM.

troublous times, Mirth in the Sinners face
like a Mourning Cloak with Silver lace.
e Lion's roaring makes the Beasts to quake;
's roaring Judgments cannot make us shake.
hat Belluine Contempt is this of God,
laugh in's face, when he takes up the Rod?
ch laughter God in tears will surely drown,
(Unless he hate thee) ere he lay it down.
ese Rods have voices; if thou hear them, well:
not, another Rod's prepar'd in Hell.
d when the arm of God shall lay it on,
ugh if thou canst; no, then thy mirth is gone.
ll Sions Children will lament and cry,
en all her beauteous stones in dust do lie;
d he that for her then laments and mourns,
ll want no joy, when God to her returns.

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CHAP. XXVI.

A little Leak neglected, dangerous proves;
One Sin connived at, the Soul undoes.

OBSERVATION.

THe ſmalleſt Leak, if not timely diſcovered and ſtopt, is enough to ſink a Ship of the greateſt burden: Therefore Seamen are wont frequently to try what water is in the Hold; and if they finde it freſh, and increaſing upon them, they ply the Pump, and preſently ſet the Carpenters to ſearch for it and ſtop it; and till it be found, they cannot be quiet.

APPLICATION.

What ſuch a Leak is to a Ship, that is the ſmalleſt ſin neglected to the Soul; it is enough to ruine it eternally. For as the greateſt ſin diſcover'd, lamented, and mourned over by a believer, cannot ruine him; ſo the leaſt ſin indulged, covered, and connived at, will certainly prove the deſtruction of the ſinner. No ſin though never ſo ſmall, is tolerated by the pure and perfect Law of God, Pſal. 119. 96.

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command is exceeding broad; not as if it gave men a latitude to walk as they please, but *broad*, *i. e.* extending it self to all our words, thoughts, actions, and affections: Laying a Law upon them all, conniving at no evil in any man, 1 *Pet.* 2. 1.

And as the Word gives no allowance for the least sin, so it is the very nature of sincerity and uprightness, to set the heart against [*every*] way of wickedness, *Psal.* 139. 23, 24. *Job.* 4. 23. And especially against that sin which was its darling in the days of his vanity, *Psal.* 18. 23. True hatred (as the Philosopher observes) is of the whole * kind: He that hates sin, as sin, and so doth every upright Soul, hate all sins, as well as some.

* Εις τὸ πᾶν.

Again, the Soul that hath had a saving sight of Jesus Christ, and a true discovery of the evil of sin, in the Glass both of the Law and Gospel can account no sin small. He knows the demerit of the smallest sin is Gods eternal wrath, and that not the least sin can be remitted, without the shedding and application of the Blood of Christ, *Heb.* 9. 22. which Blood is of infinite value and price, 1 *Pet.* 1. 19.

To conclude, Gods people know, that little as well as great sins are dangerous, deadly and destructive in their own nature: A little poyson

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poyson will destroy a man. *Adrian* was choak'd with a Gnat; *Cæsar* stabbed with Bodkins. A man would think *Adam*'s sin had been no great matter, yet what dreadful work did it make! It was not as a single bullet to kill himself only; but as a Chain-shot, which cut off all his poor miserable posterity. Indeed, no sin can be little, because its object against whom it is committed is so great, whence it receives a kind of infiniteness in it self; and because the price paid to redeem us from it is so invaluable.

REFLECTION.

And is the smallest sin not only damning in its own nature, but will certainly prove the ruine of that Soul, that hides and covets it? O then let my spirit accomplish a diligent search. Look to it, O my Soul! that no sin be indulged by thee. Set these considerations as so many flaming Swords in the way of thy carnal delights and lusts: Let me never say of any sin, as *Lot* did of *Zoar*, *It is a little one, spare it.* Shall I spare that which cost the blood of Jesus Christ? The Lord would not spare him, *When he made his Soul an offering for sin.* Rom. 8. 32. Neither will he spare me if I defend and hide it, *Deuter.* 29. 20. Ah! If my Heart were right, and my Conversion sound,

that

that luſt whatever it be, that is ſo favoured by me, would eſpecially be abhorred and hated, *Iſai.* 2. 20. and 30. 22. Whatever my convictions and reformations have been, yet if there be but one ſin retained and delighted in, this keeps the Devils intereſt ſtill in my Soul: And though for a time he ſeem to depart, yet at laſt he will return with ſeven worſe ſpirits, and this is the ſin will open the door to him, and deliver up my Soul, *Matth.* 12 43 44. Lord, let me make through-work of it: let me cut it off, and pluck it out, though it be as a right Hand, or Eye. Ah, ſhall I come ſo near the Kingdom of God, and make ſuch a fair offer for Chriſt, and yet ſtick at a ſmall matter, and loſe all for want of one thing? Lord, let me ſhed the blood of the deareſt luſt, for his ſake that ſhed his deareſt blood for me.

THE POEM.

There's many a Soul eternally undone
For ſparing ſin, becauſe a little one.
But we are much deceiv'd, no ſin is ſmall,
That wounds ſo great a God, ſo dear a Soul.
Let ſay it were, the ſmalleſt Pen-knife may
As well as Sword or Lance diſpatch and ſlay.
And ſhall ſo ſmall a matter part and ſever
Chriſt & thy Soul? what, make you part for ever?

Or

Or wilt thou stand on toyes with him, when he
Deny'd himself in greatest things for thee?
Or will it be an ease in Hell, to think
How easily thy Soul therein did sink!
Are Christ and Hell for trifles sold and bought?
Strike Souls with trembling, Lord, at such a thought.
By little sins, below'd, the Soul is lost,
Unless such sins do great Repentance cost.

CHAP. XXVII.

Ships make much way when they a Trade-wind get;
With such a wind the Saints have ever met.

OBSERVATION.

THough in most parts of the World the Winds are variable, and sometimes blow from every Point of the Compass, by reason whereof, sailing is slow and dangerous; yet about the *Equinoctial*, Seamen meet with a Trade-wind, blowing for the most part one way, and then they Sail jocund before it, and scarce need to Lore a Top-sail, for some hundreds of Leagues.

AP-

APPLICATION.

Although the People of God meet with many seeming Rubs and Set-backs in their way to Heaven, which are like contrary Winds to a Ship; yet are they from the Day of their Converſion, to the day of their compleat Salvation, never out of a Trade-winds way to Heaven, Rom. 8.21. *We know that all things work together for good, to them that love God, to them that are the called according to his purpoſe.* This is a moſt precious Scripture, pregnant with its Conſolation to believers in all conditions, a Pillar of Comfort to all diſtreſſed Saints: Let us look a little nearer to it.

(We know) Mark the certainty and evidence of the Propoſition, which is not built upon a gueſs or remote probability; but upon the knowledg of the Saints: *we know it*, and that partly by divine Revelation, God has told us ſo; and partly by our own experience, we find it ſo.

(That all things) Not only things that lie in a natural and direct tendency to our good; as *Ordinances, Promiſes, Bleſſings*, &c. but even ſuch things as have no natural fitneſs and tendency to ſuch an end; as afflictions, temptations, corruptions, deſertions, &c. All theſe help onward. They

(Work

(Work together.) Not all of them directly, and of their own nature and inclination; but by being over-ruled, and determined to such an issue by the gracious hand of God: Nor yet do they work out such good to the Saints, singly and apart; but as adjuvant causes or helps, standing under and working in subordination to the supream and principal cause of their happiness.

Now the most seeming opposite things, yea sin in it self, which in its own nature is really opposite to their good, yet eventually contributes to it. Afflictions and Desertions seem to work against us; but being once put into the rank and order of Causes, they work together with other blessed instruments, as Word and Prayer, to an happy issue. And though the faces of these things, that thus agree and work together, look contrary ways; yet there be, as it were, secret chains and connections of Providence betwixt them, to unite them in their issue. There may be many instruments employed about one work, and yet not communicate counsels, or hold intelligence with each other. *Joseph's* Brethren, the *Midianites*, *Potiphar*, &c. knew not one anothers minde, nor aimed at one end, (much less the end that God brought about by them;) one acts out of re-

venge,

venge, another for gain, a third out of Policy; yet all meet together at last, in that issue God had design'd to bring about by them, even *Joseph*'s advancement. Even so it is here, Christian, there be more instruments at work for thine eternal good, than thou art aware of.

REFLECTION.

Chear up then, O my Soul, and lean upon this Pillar of Comfort in all distresses. Here is a Promise for me, (if I be a called one) that, like the Philosophers Stone, turns all into Gold it toucheth. This promise is my security, however things go in the world. My God *will do me no hurt*, Jer. 25. 6. Nay, he will do me good by every dispensation. *O that I had but an heart to make all things work for his glory, that thus causeth every thing to work for my good.* My God? dost thou turn every thing to my advantage? O let me return all to thy praise; and if by every thing thou work my eternal good, then let me in every thing give thanks.

But ah! How foolish and ignorant have I been? even as a beast before thee. How hath my heart been disquieted, and apt to repine at thy dispensations, when they have crossed my Will! not considering that my God faithfully

fully pursues my good, even in those things that cross, as well as in that which pleases me.

Blessed Lord! What a blessed condition are all thy people in, who are within the Line of this promise? All things friendly and beneficial to them; Friends helpful, Enemies helpful, every thing conspiring and conducing to their happiness. With others it is not so; nothing works for their good; nay, every thing works against it; Their very Mercies are snares, and their prosperity destroys them, *Prov.* 1.32. Even the blessed Gospel it self is a savour of death to them: When evil befals them, it is *an only evil*, Ezek. 7.5. that is, not turned into good to them; and as their evils are not turned into good, so all their good is turned into evil. As this Promise hath an influence into all that concerns thy people, so the curse hath an influence into all the enjoyments of the wicked. O my soul, bless the Lord, who hath cast thy lot into such a pleasant place, and given thee such a glorious heritage, as this promise is.

THE POEM.

When once the Dog-star rises, many say,
Corn ripens then apace, both night and day.
Souls once in Christ that Morning-star lets fall
Such influences on them then, that all

God's

Gods dispensations to them, sweet or sowr,
Improvens their Souls for Glory every hour.
Yea their affliction, rightly understood,
Are blessings; every Winde will blow some good.
Were at their troubles Saints would never grudge,
Were Sense deposed, and Faith made the Judge.
Afflictions make them warier, and amend their pace;
When gifts puff up their hearts, & weaken Grace.
Could Satan see the issue and event
Of his temptations, he would scarcely tempt.
Could Saints but see what fruits their troubles bring,
Amidst those troubles they would shout and sing.
O sacred Wisdom! who can but admire,
To see how thou dost save from fire, by fire!
No doubt the Saints in glory wondring stand
At those strange Methods, few now understand.

CHAP. XXVIII.

Storms make discovery of the Pilots skill.
So Wisdom in affliction triumphs still.

OBSERVATION.

IN fair Weather, when there is Sea-room enough, then every common person can guide the Ship, the Pilot may then lie down and take his rest; but in great storms and stress

of weather, or when neer the dangerous ſhore, then the moſt skilful Pilot is put to it: Then he ſhews the utmoſt of his Art and Skill, and yet ſometimes all is too little. They are (as the Scripture ſpeaks) *at their wits end*, know not what to do more, but are forced to commit all to the mercy of God and the Seas.

APPLICATION.

In the Storms and Tempeſts of Affliction and Trouble, there are the moſt evident and full Diſcoveries of the Wiſdom and Power of our God: It is indeed continually active for his people in all conditions, *Iſai.27.3. Leſt any hurt it, I will keep it night and day.* Pſal. 121. 4. *He that keepeth Iſrael, neither ſlumbreth nor ſleepeth.* His peoples dangers are without intermiſſion, therefore his preſervations are ſo too. But now, when they come into the *Streights* of Affliction, and deadly dangers, which threaten like Rocks on every ſide; now the Wiſdom of their God rides triumphantly and viſibly upon the waves of that ſtormy Sea. And this infinite Wiſdom is then eſpecially diſcovered in theſe particulars.

1. In leaving them ſtill ſomewhat in the lieu and room of thoſe Comforts that they are deprived of; ſo that they ſee God doth but

change their comforts, and that for the better; and this supports them. So *John* 14. 1, 2, 3. Christs bodily presence is removed, but the Spirit was sent in the room of it, which was better.

2. In doubling their Strength, as he doubles their Burdens. It is observed, that the Saints have many times very strong and sweet Consolation, a little before their greatest Trials: And this is so ordinary, that commonly, when they have had extraordinary Consolations from God, they have then looked for some eminent Trial. The Lord appeated to *Abraham*, and sealed the Covenant to him, and then put him upon that great trial of his Faith. So the Disciples, *Luke* 24. 49. It was commanded them that they *should tarry in* Jerusalem, *till they were endowed with power from on high*. The Lord knew what an hard Providence they were like to have, and what great oppositions and difficulties they must encounter, in publishing the Everlasting Gospel to the World; and therefore first prepares, and endowes them with power from on high, *viz.* with eminent measures of the Gifts and Graces of the Spirit; as Faith, Patience, Self-denial, *&c.* So *Paul* had first his Revelations, then his Buffetings.

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3. In coming in so opportunely in the time of their greatest distress, with Relief and Comfort, 1 *Pet.* 4. 14. *Then the Spirit of Glory and of God resteth on them.* As that Martyr cried out to his friend *Austin*, at the very stake, *He is come, he is come.*

4. In appointing and ordering the several kinds of afflictions to several Saints; and alotting to every one, that very Affliction, and no other, which is most suitable to his condition: Which Afflictions, like so many Potions of Physick, are prepared for that very malignant humour that predominates most in them. *Peter's* sin was self-confidence, God permits him to fall by denying Christ; which doubtless was sanctified to his good, in that particular. *Hezekiah's* sin was vain-glory; therefore Spoilers are sent to take away his Treasures.

5. In the duration of their Troubles; they shall not lie always upon them, *Psal.* 125. 3. Our God is a God of Judgement, *Isai.* 30. 18. Knows the due time of removing it, and is therein punctual to a day, *Rev.* 2. 10.

REFLECTION.

If the Wisdom of God do thus triumph and glorifie it self in the Distresses of the Saints, then why should I fear in the day of evil?

Psal.

Pſal. 49. 4. Why doth my heart faint at the foreſight and apprehenſion of approaching trouble? Fear none of thoſe things that thou ſhalt ſuffer, O my Soul; if thy God will thus be with thee in the fire and water, thou canſt not periſh. Though I walk through the Valley of the ſhadow of Death, yet let me fear no evil, whilſt my God is thus with me. Creatures cannot do what they pleaſe; this wiſdom limits and over-rules them all, to gracious and ſweet ends. If my God caſt me into the Furnace, to melt and try me, yet I ſhall not be conſumed there; for he will ſit by the Furnace himſelf all the while I am in it, and curiouſly prie into it, obſerving when it hath done its work, and then will preſently withdraw the fire. O my Soul, bleſs and adore this God of Wiſdom! who himſelf will ſee the ordering of all thine Afflictions, and not truſt it in the hands of Men or Angels!

THE POEM.

Though toſt in greateſt Storms, I'll never fear,
If Chriſt will ſit at Helm to Guide and Steer.
Storms are the Triumph of his Skill and Art;
He cannot cloſe his Eyes, nor change his Heart.
Wiſdom and Power ride upon the Waves,
And in the greateſt danger helps and ſaves

From dangers, it by dangers doth deliver,
And wounds the Devil out of his own Quiver;
It countermines his plots, and doth spoil,
And makes his Engines on himself recoil;
It blunts the Politicians rarest Tool,
And makes Ahitophel *the veriest Fool:*
It shews us how our Reason us mis-led,
And if we had not, we had perished.
Lord, to thy Wisdome I will give the Reins,
And not with Cares perplex and vex my brains.

CHAP. XXIX.

Things in the bottom are unseen: no eye
Can trace God's Paths, which in the deeps do lye.

OBSERVATION.

THe Ocean is so deep, that no Eye can discover what lies in the bottome thereof. We use to say proverbially of a thing that is irrecoverably lost, It is as good it were cast into the Sea. What lies there, lies obscure from all eyes, but the Eye of God.

APPLICATION.

Thus are the Judgements of God, and the Ways of his Providence, profound and unsearch-

ſearchable, *Pſal.* 36. 16. *Thy Righteouſneſs is like the great Mountains, and thy Judgements are a great Deep: (i. e.)* His Providences are ſecret, obſcure, and unfathomable; but even then, and in thoſe Providences his Righteouſneſs ſtands up like the great Mountains, viſible and apparent to every eye. Though the Saints cannot ſee the one, yet they can clearly diſcern the other, *Jer.* 12. 1. *Jeremiah* was at a ſtand, ſo was *Job* in the like caſe, *Job.* 12. 7. So was *Aſaph*, Pſal. 73. and *Habakkuk*, Chap. 1. 3. Theſe Wheels of Providence are dreadful for their height, *Ezek.* 1. 18. There be deep Myſteries of Providence as well as of Faith. It may be ſaid of ſome of them, as of *Paul*'s Epiſtles, That they *are hard to be underſtood.* Darkneſs and Clouds are round about the Throne of God: No man can ſay what will be the particular iſſue and event of ſome of his diſpenſations. *Luther* ſeemed to hear God ſay to him, when he was importunate to know his mind in ſome particular Providence, *Deus ſum non ſequax*; I am a God not to be traced. Some Providences, like Hebrew Letters, muſt be read backwards, *Pſal.* 92. 7. Some Providences poſe men of the greateſt parts and graces. *His way is in the Sea, his paths in the great Waters, and his foot-ſteps are not known,*

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Psal. 77. 19. Who can trace Footsteps in the bottom of the Sea? *The Angels*, Ezek. 1. *have their hands under their wings.* The hand is either, *Symbolum roboris*, The Symbol of Strength; or *Instrumentum operationis*, The Instrument of Action: Where these hands are put forth, they work effectually, yea, but very secretly, they are hid under their wings. There be some of God's Works that are such secrets, as that they may not be enquired into; they are to be believed and adored, but not pryed into, *Rom.* 11. 33. Others that may be enquired after, but yet are so profound, that few can understand them, *Psal.* 111. 2. *The works of the Lord are great, sought out of all those that have pleasure therein.* When we come to Heaven, then all those Mysteries, as well in the Works, as in the Word of God, will lie open to our view.

REFLECTION.

O then, why is my heart disquieted, because it cannot sometimes discern the way of the Lord, and see the connection and dependence on his providential dispensations? Why art thou so perplexed, O my Soul, at the Confusions and Disorders that are in the world! I know that Goodness and Wisdom sits at the

the Stern: And though the Veſſel of the Church be toſſed and diſtreſſed in Storms of Trouble, yet it ſhall not periſh. Is it not enough for me, that God hath condeſcended ſo far for my ſatisfaction, as to ſhew me plainly the ultimate and general iſſue of all theſe myſterious Providences, *Epheſ.* 1. 22. *Rom.* 8. 28. unleſs I be able to take the height of every particular? Shall I preſume to call the God of Heaven to account? Muſt he render a reaſon of his ways, and give an account of his matters to ſuch a worm as I am? Be ſilent (O my ſoul) before the Lord; ſubſcribe to his Wiſdom, and ſubmit to his Will whatſoever he doth. However it be, yet God is good to *Iſrael*; the event will manifeſt it to be all over a deſigne of love. I know not how to reconcile them to each other, or many of them to the Promiſe; yet are they all harmonious betwixt themſelves, and the certain means of accompliſhing the Promiſes. O what a ſavour is this, that in the midſt of the greateſt confuſions in the world, God hath given ſuch abundant ſecurity to his people, that it ſhall be well with them? *Amos* 9. 8. *Eccleſ.* 8. 12.

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THE POEM.

Lord! how stupendious, deep, and wonderful,
Are all thy draughts of Providence! So full
Of puzling intricacies, that they lie
Beyond the ken of any mortal eye.
A Wheel within a Wheel's the Scripture notion,
And all those Wheels transverse, and cross in motion.
All Creatures serve it in their place; yet so,
As thousands of them know not what they do.
At this, or that, their aim they do direct;
But neither this, nor that, is the effect:
But something else they do not understand,
Which sets all Politicians at a stand.
Deep counsels, at the birth, this hand doth brea
And deeper things performeth by the weak.
Men are like Horses, set at every stage,
For Providence to ride from age to age;
Which like a Post spurs on, and makes them r
From stage to stage, until their journey's done;
Then take a fresh: But they the business know,
No more than Horses the Post-Letters do.
Yet though its work be not conceal'd from sight,
'Twill be a glorious piece, when brought to ligh

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CHAP. XXX.

Millions of men are ſunk into the Main: but it ſhall not thoſe dead always retain.

OBSERVATION.

WHat Multitudes of men hath the Sea devoured! Thouſands have made their Graves in it. What numbers of men have been ingulfed together in Sea-fights, or Storms, or Inundations, whereby whole Towns have been ſwallowed up! Certainly the dead which are there are innumerable.

APPLICATION.

But though the Sea have received ſo many thouſand bodies of men into its devouring Throat, yet is it not the abſolute Lord or proprietor of them, but rather a Steward intruſted with them, till the Lord require an account of them; and then it muſt deliver up all it hath received: even to a perſon. *Revel.* 20. 11, 12. *And I ſaw the Dead, ſmall and great ſtand before God: and the books were open: and another book was open, which is the book of*

of life; and the dead were judged out of th things which were written in the Books, accord to their works. And the Sea gave up the de which were in it.

The Doctrine of the Resurrection of t Body, is a Doctrine full of singular Consol tions to Believers, 1 *Cor.* 15. and most clear asserted in Scripture, *Acts* 26. 8. *Job* 19. 2 1 *Cor.* 15, &c. And it is well for us this poi is so plainly revealed; because, as it is a mo comfortable Truth to the people of God, there is scarce any truth that lies under mo prejudice, as to Sense and Reason, and is mo difficult to receive than this is. The E *cures* and *Stoicks* laughed *Paul* to scorn wh he preached it to them, *Acts* 17. 32. T *Familists* and *Quakers* at this day reject it a Fable. The *Socinians* say, the same Bo shall not rise, but an aërial Body. And inde if men set up Reason as the onely Judge supernatural things, it is incredible to thi that a Body should be restored that h been burnt to ashes, and those ashes scatter in the wind, as History tells us was frequent done by the Bodies of the Saints in *Dioele ans* Reign: Or when drowned in the Sea, a there devoured by several Fishes, and those gain devoured by others. But yet this is not

objected to the Almighty Power of God, gave them their first being. Difficulties impossibilities are for men, but not for him. *Why should it be thought a thing incredible you, that God should raise the dead?* 26. 8.

REFLECTION.

And must I rise again, where-ever my body at death? Then, Lord, how am I concer- to get union with Christ while I live? by tue thereof onely, my Resurrection can be de comfortable and blessed to me! Ah, let body lie where it will, in Earth or Sea; let bones be scattered, and flesh devoured by rms or Fish, I know thou canst and wilt re- te my scattered parts; and in this body I st stand before thine awful Tribunal, to re- ve according to what I have done therein, r. 5. 10. Thou that commandedst me to d forth amongst the noblest rank of Crea- s, when I had no being, and savest my stance, being yet imperfect, canst as easily uce me to that Being again.

What though Reason vote impossible, and se incredible? Though all these Difficulties d encumbrances grow upon my Faith, yet I ow my body is not lost for ever; the sound of

of thy laſt and dreadful Trumpet ſhall awake me, and thy mighty Power, to which all things are poſſible, ſhall bring me before thy Bar. O Lord, I know that I ſhall ſtand in that great Aſſembly at the laſt day, when multitudes, multitudes, even all the ſons and daughters of *Adam* ſhall appear together. O! If I die Chriſtless it were good for me that there were no Reſurrection: For then thoſe eyes that have been windows of Luſt, muſt behold Chriſt the Judge, not as a Redeemer, but as a Revenger. That tongue that has vented ſo much of the filthineſs of my heart, will then be ſtruck ſpeechleſs before him; and this fleſh which I ſo pamper'd and provided for, condemned to everlaſting flames. O my God, let me make ſure work for ſuch a day. If I now get real union with thy Son, I ſhall awake with ſinging out of the duſt: And then, as thou ſaidſt to *Jacob*, ſo to me, when I go down into the Sea or Grave Gen. 46. 3,4. *Fear not to go down into the deep, for I will ſurely bring thee up again.*

THE POEM.

It ſhould not ſeem incredible to thee.
That God ſhould raiſe the dead in Seas that be.
We ſee in Winter Swallows, Worms, and Flies
Depriv'd of life, yet in the Spring they riſe.

Wh

That though your Bodies ſeveral Fiſh devour,
Object not that to the Almighty power.
Some Chymiſts in their Art are ſo exact,
That from one Herb they uſually extract
Four different Elements: what think ye then,
Can poſe that God, who gave this Skill to men?
The Gard'ner can diſtinguiſh thirty kinds
Of Seeds from one another, though he finds
Them mixt together in the ſelf-ſame diſh;
Much more can God diſtinguiſh Fleſh from Fiſh.
They ſeem as loſt, but they again muſt live; (give.
The Sea's a Steward, and Stewards account muſt
Look what you are, when in the Ocean drown'd,
The very ſame at Judgement you'll be found.
I would not care where my vile body lies,
Were I aſſur'd it ſhould with comfort riſe.

CHAP. XXXI.

The Seaman's greateſt danger's neer the Coaſt,
When we are neereſt Heaven, the danger's moſt.

OBSERVATION.

THough Sea-men meet with violent Storms, yet if they have Sea-room enough, they are not much diſmaid; but if they finde themſelves neer the ſhore, they

they look upon their condition as very dangerous. The sight of the Shore is to them (as *Solomon* speaks of the Morning in another case) like the shadow of death, if not able to Weather it. For one Ship swallowed up in the Ocean, many perish upon the Coast.

APPLICATION.

The greatest Streights and Difficulties that many Saints meet with in all their lives, is when they come nearest to Heaven, and have almost finished their Course. Heaven indeed is a glorious Place, the Spacious and Royal Mansion of the great King; but *difficilia quæ pulchra*. It hath a streight and narrow entrance, *Luke* 13. 24. O the difficulty of arriving there! How many hard tugs in Duty! What earnest contention and striving, even to an Agony, as that word imports! *Luke* 13. 24. Multitudes put forth, and by Profession are bound, for this *fair Haven*; but of the multitudes that put out, how few do arrive there? A man may set out by a glorious Profession, with much resolution, and continue long therein; he may offer very fair for it, and not be far from the Kingdom of God, and yet not be able to enter at the last, *Matth.* 7. 22.

Yea, and many of those who are sincere in their

heir Profeſſion, and do arrive at laſt, yet come
Heaven (as I may ſay) by the gates of Hell;
d put in, as a poor Weather-beaten Veſſel
mes into the Harbour, more like a Wrack
an a Ship, nor Maſt nor Sail left. The righ-
ous themſelves are ſcarcely ſaved, (*i.e.*) they
e ſaved with very much difficulty. They have
t all an *abundant entrance*, as the Apoſtle
aks, 2 *Pet.* 1. 11.

Some Perſons (as one well *Manton on*
ots) are *afar off*, Eph. 2. 23. *Jude*, p. 119.
i.e.) *Toucht with no care of Re-*
gion: Some come near, but never enter, as Semi-
verts, *ſee* Matth. 12. 34. *Others enter, but*
h great difficulty; they are ſaved as by fire,
Cor. 3. 13. *Make an hard ſhift. But then*
re be ſome that go in with full Sail before a
nd, and have an abundant entrance: They go
mphing out of the world. Ah! when we come
o the Narrow Channel, at the very point of
rance into life, the Soul is then in the moſt
ous frame, all things look with a new face.
ſcience ſcans our evidence moſt critically;
n alſo Satan falls upon us, and makes his ſo-
aſſaults and batteries. It is the laſt encoun-
; if they eſcape him now, they are gone out
is reach for ever: And if he cannot hinder
Salvation, yet if he can but cloud their E-

vening, and make them go groaning and hal
out of the world, he reaches another end by i
even to confirm and prejudice the wicked, a
weaken the hands of others that are lookin
towards Religion.

REFLECTION.

If this be so, how inevitable is my perditio
may the careless Soul say; if they that sin
so much, and go so far, yet perish at last; a
if the righteous themselves are *scarcely* save
then where shall such an ungodly Creature, as
appear? O Lord! if they that have made Re
gion their business, and have been many ye
pursuing a work of Mortification, have go
mourning after the Lord Jesus, and walk
humbly with God; yet if some of these ha
such an hard tug at last, then what will beco
of such a vain, sensual, careless, Flesh-pleasi
Wretch as I have been?

Again, Do Saints finde it so streight an
trance? Then, though I have well-ground
Hopes of a safe arrival at last: yet let me lo
to it, that I do not increase the difficulty. A
they are the things that are now done, or om
ted, that put Conscience into such an ag
then; for then it comes to review the life
the most serious eye. O, let me not stick
De

ath-bed full of Thorns, against I come to
down upon it. O that I may turn to the
ll, in that hour, as *Hezekiah* did, 2 *Kin.* 20.
, and say, *Remember now, O Lord, I have*
ked before thee in truth, and with a perfect
t, &c.

THE POEM.

a tedious Passage, Saints descry
glorious Shore, Salvation being nigh;
ab's Long-boat's launch'd, ready to set ashore
panting Souls. O, how they tug at Oar,
ging to be at rest! but then they finde,
hardest Tug of all is yet behinde.
at the Harbours mouth, they see the Wrack
Souls there cast away, and driven back.
rld of dangerous Rocks before it lie; [*high:*
Harbour's barr'd, and now the winds blow
ghts now arise, fears multiply apace;
things about them have another face.
blazes just like an expiring light;
Soul's upon the lip prepar'd for flight.
h, till the Resurrection, tears and rends
of each others arms, two parting friends;
Soul and Body. Ah! but more than so,
Devil falls upon them ere they go,
new temptations, back'd with all his power;
scruples kept on purpose for that hour.

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This is the last encounter, now, or never.
If he succeeds not now, they're gone for ever.
Thus in they put, with hardship at the last,
As Ships out of a Storm, nor Sail, nor Mast;
Yet some go in before a Wind, and have
Their Streamer *of Assurance flying brave.*
Lord, give me easie entrance, if thou please;
Or if I may not there arrive with ease,
Yet I beseech thee, set me safe ashore,
Though Stormy Winds at Harbours mouth blow.

CHAP. XXXII.

How glad are Sea men, when they make the shore!
And Saints no less, when all their danger's o'er.

OBSERVATION.

WHat joy is there among Sea-men when at last, after a tedious and dangerous Voyage, they descry Land, and see the desired Haven before them? Then they turn out of their loathed Cabbins, and come upon open Deck with much joy, *Psal.* 107. 30. *Then they are glad because they be quiet: So he bringeth them to their desired Haven.* Now they can reflect with comfort upon the many dangers they have

aſt: *Olim hæc meminiſſe juvabit*; It is ſweet to count them.

APPLICATION.

But O, what tranſcendent Joy, yea, raviſh-g, will over-run the hearts of Saints, when er ſo many Conflicts, Temptations, and Affli-ions, they arrive in glory, and are harbour'd Heaven, where they ſhall reſt for ever! *Theſ.* 1. 7. The Scripture ſaith, *They ſhall g the Song of* Moſes, *and of the Lamb*, Rev. 3. The Song of *Moſes* was a triumphant ng, compoſed for the celebration of that glo-ous Deliverance at the Red Sea. The Saints now fluctuating upon a troubleſome and mpeſtuous Sea; their hearts ſometime ready ſink & die within them, at the apprehenſion ſo many and great dangers and difficulties: ny an hard ſtorm they ride out, and many ights and troubles they here encounter with: at laſt they arrive at their deſired and long-pected Haven, and then Heaven rings and ounds with their joyful acclamations. And w can it be otherwiſe, when aſſoon as ever y ſet foot upon that glorious Shoar, Chriſt mſelf meets and receives them with a *Come bleſſed of my Father?* Matth. 25. 34. joyful voice! O much deſired Word! (ſaith

Pareus.) What tribulation would not a man undergo for his Words sake!

Besides, then they are perfectly freed from all evils, whether of sin, or suffering; and perfectly filled with all desired good. Now they shall joyn with that great Assembly, in the high praises of God. O what a day will this be! (said a worthy Divine) *Diagoras* died away with an excess of joy, when he embraced his three Sons, that were crowned as Victors at the *Olympic* Games in one day; And good old *Simeon*, when he saw Christ but in a body subject to the infirmities of our natures, cryed out, *Now let thy servant depart in peace*; What unspeakable joy will it be to the Saints, to behold Christ in his glory, and see their godly relations also, (to whose conversion, perhaps, they have been instrumental) all crown'd in one day with everlasting Diadems of bliss! And if the stars did (as *Ignatius* saith) make a Quire, as it were, about that star that appeared at Christ's Incarnation, and there be such joy in Heaven at the coversion of a sinner: No wonder then, the Morning-stars sing together, and all the Sons of God shout for joy, when the general Assembly meet in Heaven! O how will the Arches of Heaven ring and eccho, when the high praises of God shall be in the mouth of such a Congregation

Morning Exercise, p. 651.

ation! then shall the Saints be joyful in glory, sing aloud upon their beds of everlasting rest.

REFLECTION.

And is there such a day approaching for the sons of God indeed! and have I [*authority*] call my self one of the number! *John* 1. 12. then let not me droop at present difficulties, or hang down my hands when I meet with hardships in the way. O my Soul, what a joyful day will this be! for at present we are tost upon an Ocean of troubles, fears, temptations; but these will make Heaven the sweeter.

Chear up then, O my Soul, thy *Salvation now nearer*, than when thou first believedst, *Rom.* 13. 11. And it will not now be long ere I receive the end of my Faith, 1. *Pet.* 1. 9. And then it will be sweet to reflect even upon these hardships in the way. Yet a few days more, and then comes that blessed day thou hast so long waited and panted for. Oppose the glory of that day (O my Soul) to present pleasures and sufferings, as blessed *Paul* did, *Rom.* 8. 18. And thou shalt see how it will shrink them all up into nothing. Oppose the Inheritance thou shalt receive in that day, to thy losses for Christ now; and see how joyfully it will make thee bear them, *Heb.* 10.

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34. Oppose the honour that will be put upon thee in that day, to thy present reproaches, and see how easie it will make them to thee, 1 *Cor.* 4. 5. What condition can I be in, wherein the believing thoughts of this blessed day cannot relieve me?

Am I poor? Here is that which answers Poverty, Jam. 2. 5. *Hearken, my beloved Brethren, hath not God chosen the poor of this world, rich in Faith, and heirs of the Kingdom?*

Am I tempted? Here is a relief against that, Revel. 12. 16. *Now is come Salvation and strength; for the Accuser of our Brethren is cast down,* &c.

Am I deserted? Here is a remedy for that too, Revel. 22. 5. *And there shall be no night there,* &c. Come then my Soul, let us enter upon our Inheritance by degrees, and begin the Life of Heaven upon Earth.

THE POEM.

When Solomon *in* Israel *first was King,*
Heavens arches, Earths foundations seem'd to ring
With joyful exclamations! How much more
Will Heaven resound, when Saints are come ashore!
How will the ravished Souls transported be
At the first glimpse of Christ? Whom they shall see
In all his glory; and shall live and move

Like

Like Salamanders, in the fire of love.
A flood of tears convey'd them to the Gate.
Where endless joyes receiv'd them. Now the date
Of all their sorrow's out; henceforth they walk
In robes of Glory. Now there's no more talk
Of fears, temptations, of that snare, or this;
No Serpent in that Paradise doth hiss.
No more desertions, troubled thoughts or tears;
Christ's full enjoyment supersedes those fears.
Delights of Princes Courts are all but toys
To these delights, these are transcendent joys,
The joys of Christ himself; and what they are,
An Angels tongue would stammer to declare.
Were our Conceptions clear, did their tongues go
Unto their Ela, yet the Note's too low.
What! Paint the Sun too bright! it cannot be;
Sure Heaven suffers no Hyperbole.
My thoughts are swallowed up, my Muse doth tire
And hang her wings, Conception soars no higher.
Give me a place among thy Children there,
Although I lie with them in Dungeons here.

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A Concluding Speech.

I Have now done, and am looking to Heaven for a blessing upon these weak Labours: what use you will make of them, I know not; but this I know, that the day is coming, when God will reckon with you for this, and all other helps and means afforded to you. And if it be not improved by you, be you sure it will be produced as a witness against you. Sirs, I beg you in the Name of Christ, before whom both you and I must shortly appear, that you receive not these things in vain. Did I know what other lawful means to use that might reach your hearts, they should not be in vain to you; but I cannot do Gods part of the work, nor yours. Only I request you all, both Masters, common Men, and all others, into whose hands this shall come, that you will lay to heart what you read; pray unto him that hath the Key of the House of *David, that openeth and no man shutteth*, to open your hearts, to give entertainment to these truths. Alas! If you apply it not to your selves, I have laboured to no purpose, the Pen of the Scribe is in vain: But God may make such an application of them, in one Storm or another, as may make your hearts to tremble.

O

O Sirs! when Death and Eternity look you in the face, Conſcience may reflect upon theſe things to your horror and amazement, and make you cry out, as *Prov.* 5. 12, 13. *How have I hated knowledge, and my heart deſpiſed reproof? And have not obeyed the voice of my Teacher, nor inclined mine ears to them that inſtructed me?* And O what a dreadful ſhriek will ſuch Souls give, when the Lord opens their eyes, to ſee that miſery that they are here warned of. But if the Lord ſhall bleſs theſe things to your Converſion, then we may ſay to you, as *Moſes* did to *Zebulun*, the Mariners Tribe, *Deut.* 33. 19. *Rejoyce* Zebulun *in thy going out.* The Lord will be with you which way ſoever you turn your ſelves; and being in the boſome of the Covenant, you are ſafe in the midſt of all dangers. O! thou that art the Father of Spirits, that formedſt, and canſt eaſily reform the heart, open thou the blind eye, unſtop the deaf ear, let thy Word take hold upon the heart. If thou wilt but ſay the word, theſe weak Labours ſhall proſper, to bring home many loſt Souls unto thee. *Amen.*

FINIS.

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A Pathetical and Serious

DISSWASIVE

From the horrid and deteſtable Sins

OF

Drunkenneſs,
Swearing,
Uncleanneſs,
Forgetfulneſs of Mercies,
Violation of Promiſes, &
Atheiſtical *Contempt of* [*Death.*

APPLIED

By way of Caution to *Sea-men*, and now added as an APPENDIX to their NEW COMPASS.

Being an Eſſay toward their much-deſired Reformation: fit to be ſeriouſly recommended to their Profane *Relations*, whether Sea-men or others, by all ſuch as unfeignedly deſire their Eternal Welfare.

By JOHN FLAVEL,
Miniſter of the Goſpel of Jeſus Chriſt.

2 Cor. 5. 19. *Knowing therefore the terrours of the Lord, we perſwade men.*

Ezek. 3. 19. *Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.*

LONDON: Printed by *J. C.* for *Tho. Fabian.* 1677.

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To the Right Worſhipful,

Sir JOHN FREDERICK Kt.

One of the Worſhipful
Aldermen of the City of *London*,
And their Honourable
Burgeſs in the preſent Parliament.

AND

To the truly Religious and ever Honoured

Mr. JOHN LOVERING,

Of the City of *London*, Merchant.

Much honour'd and eſteem'd,

ALthough Dedications are too often abuſed to a vain flattery, yet is there an excellent uſe and advantage to be made of them: Partly to encourage perſons of Worth and Eminency, to eſpouſe the intereſt of Religion themſelves; and partly to oblige

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oblige those Readers, for whom such Books are principally intended, to a diligent perusal of them, by interesting such persons in them for whom they have great respects, or on whom they have any dependance.

Upon the first account, a Dedication would be needless to you: for I am perswaded, you do not onely in your Judgement approve *the designe I here manage,* viz. *the Reformation of the prophane and looser sort of our Sea-men; but are also heartily willing to* improve *your Interest to the uttermost for the promotion of it. I cannot look upon you as persons acted by that low and common spirit that the most of your Profession are acted by, who little regard, if they be good servants to them, whether God have any service from them, or no; and if they pay them the Wages due for their work, never think of the wages they are to receive for their sin. You are judged to be persons of another Spirit, who do*

not

not onely minde, but advance Christs interest above your own, and negotiate for his glory as well as for your own gain: and yet, herein you consult your own interest, as well as God's: Subordinata non pugnant. Your interest is never more prosperously managed, or abundantly secured, than when it is carried on in a due subordination to God's. Their Reformation will apparently tend to your advantage. Those sins of theirs, against which I have here engaged, are the Jonahs in your Ships: 'tis Sin that sinks them, and drives them against the Rocks. One sinner destroys much good, Eccles. IX. 11. how much more, a lewd Crew of them conspiring to provoke God! The wrath of their Lusts, is the most probable means to give life to your Trade. And if these Counsels prosper in their hearts, how will your Business thrive in their hands. Piety and Prosperity are married together in that Promise, Psal. 1. 3. Nehemias was never so profitable a ser-

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vant to Philemon, *as when he became his* brother *in a* Spiritual, *as well as his* ſervant *in a* Civil *capacitie.* Philem. *verſ.* 11. *and* 16. *compared. And yet if your intereſt were forced to ſtep back to give way to Chriſt's; I hope you would (notwithſtanding) rejoyce therein. So that my preſent buſineſs is, not ſo much to perſwade you, whoſe hearts I hope, God hath already perſwaded to ſo good a work; as to make your Name and Reſpects, which are great among them, an innocent Bait to tempt them to their Duty. And if either your Name or Intereſt may be uſeful to ſuch an end I preſume I may uſe them freely, and welcome: for, ſure I am, they can never be put to a better uſe.*

Well then, I will make bold to ſend this ſmall Adventure *in your Ships; and if the Return of it be but the Converſion of one ſoul to God, I ſhall reckon that I have made a better Voyage than you, let your Returns be never ſo rich*

How these things will affect them, I know not. I do suppose it will produce different effects upon them, according to the different tempers of their spirits, and according as God shall command or suspend the Blessing. Possibly some will storm at the close and cutting Rebukes of the Word, (for most mens Lusts are a great deal more sensible and tender than their Consciences) and will fondly imagine that this necessary Plainness tends to their reproach. But if none but the guilty can be supposed to be angry at them, they will thereby reproach themselves a great deal more than ever I intended to do.

I confess it is a bitter Pill, and compounded of many operative and strong ingredients, which do acute it; but not a jot more than is necessary. I shall beg the assistance of your Prayers to God for them, and of your grave Admonitions and Exhortations to them for God; which will much help its Operation, and

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facilitate my deſigne to do their Souls a piece of everlaſting ſervice; with which deſigne I can truly ſay I even travel in pain for them. Your aſſiſtance therefore in this good Work, will put the higheſt obligation upon

Your moſt affectionate

Friend and Servant

to be commanded,

JOHN FLAVEL.

A Sober Consideration Of the Sin of DRUNKENNESS.

IN the former Treatise I have endeavoured to Spiritualize earthly Objects, and elevate your thoughts to more sublime and excellent Contemplations; that earthly things may rather be a *step*, then a *stop* to Heavenly. You have therein my best advice, to guide you in your Course to the Port of your Eternal Rest and Happiness.

In this, I have given warning of some dangerous Rocks and Quick-sands that lie upon your left hand; upon which millions of Souls have perished; and others are willfully running to their own perdition. Such are the horrid Sins of *Drunkenness*, *Uncleanness*, profane *Swearing*, *Violation of Promises* and Ingagements made to God, and *Atheistical slighting and contempt of Death and Eternity*. All which I have here given warning of, and held

forth a Light to discover where your danger is. If after this you obstinately prosecute your Lusts, and will not be reclaimed; you perish without Apology, I have freed mine own Soul.

Let none interpret this necessary plainness, as a reproach to Sea-men, as if I represented them to the world worse than they are. If upon that account any of them be offended, methinks these three or four Considerations should remove that offence. First, That if this close and plain dealing be necessary in order to your Cure, and you will be offended thereat, it's better you should be offended than God. Ministers are often put upon lamentable streights, they sail betwixt *Sylla* and *Charybdis*; the wrath of God upon one side, if we do not speak plain and home, as the necessity of the Case requires; and Man's wrath, if we do: What shall we do in this streight? Either God or you, it seems, must be offended; and if it cannot be avoided, I shall rather hazard your anger than Gods, and think it far more tolerable.

Secondly, If you did but see the necessity and end of this manner of dealing with your Souls, you would not be offended. But put it into a more sensible Case, and you will see and acknow-

cknowledge it preſently. If I ſhould ſee an igh-built Wall giving way, and ready to fall pon you; would you be angry with me, if by lucking you out of the danger, I ſhould pluck our arm out of joint? Certainly you would ot. Why this is the caſe here: See *Iſa.* 30. 3. *Therefore this Iniquity ſhall be unto you a breach ready to fall, ſwelling out in a igh Wall, whoſe breaking cometh ſuddenly, at n inſtant.*

Thirdly, What a madneſs is it to abide in a ndition over which all Woes and Curſes ng, and yet not be able to endure to hear of it. Why, what will it profit you to have your miry hid from your eyes, and kept from your ars a little while? You muſt ſee this wrath, nd hear louder vollies of Woes from your own Conſciences, if you remain in this condition. You cannot bear that from us, which your Conſciences will one of theſe days preach themſelves to you, and that in a more dreadful dialect than I have uſed here.

Fourthly, I do not charge theſe ſins indifferently upon all Seamen. No, I know there are ſome choice and good men amongſt your men, that fear an Oath, and hate even the garments ſpotted with the fleſh, who are (I queſtion not) the credit and the glory of our

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Engliſh Nation, in the eyes of Strangers that converſe with them. Nor yet do I think, that all that are wicked amongſt them, are equally guilty of all theſe evils; for though all that are graceleſs, be equally under the dominion of *Original Corruption*, yet it follows not from thence, that therefore actual Sins muſt reign alike in them: There is great difference, even among ungodly men themſelves, in this reſpect; which difference ariſeth from their various Cuſtoms, Conſtitutions, Abilities, Educations, and the different Adminiſtrations of the Spirit, in enlightning, convincing, and putting checks upon Conſcience: For though God be not the *Authour*, yet he is the *Orderer* of Sin. And this makes a great diſparity, even among wicked men themſelves. Some are perſons of good Moral, though not gracious Principles, which produce a civil and ſober, though not a holy and a religious Life. And others, though they live in ſome one of theſe Luſts, yet are not guilty of ſome others of them. For it is with Original Corruption, juſt as it is with the ſap of the Earth, which though it be the matter of all kind of Fruits, yet in ſome ground it ſorts better with one grain than with another: And ſo in Plants, in one tree it becomes an Apple, in another a Cherry; even ſo

it is with this Original Corruption: In one
n it runs moſt into Swearing, in another
n Uncleanneſs, in a third into Drunkenneſs.
l is nothing elſe but the corrupt appetite of
Creature to ſome ſinful object: And there-
look as it is with the Appetite with reſpect
food, ſo it is with the vitiated Appetites of
ls to ſin. One man loves this Food beſt,
another that; there is endleſs variety in
, and ſo in this.

Having ſpoken thus much to remove offence,
hall now beg you to peruſe the following
courſe. Conſider what evidence theſe things
y with them. Search the alledged Scri-
es, ſee if they be truely recited and applied
the caſe in hand: And if ſo, Oh tremble
the truth you read; bring forth your Luſts
t they may die the death; Will you not part
h theſe abominable practices till Death and
ll make the ſeparation? Ah how much bet-
is it for you, that Grace ſhould do it! And
auſe many of you ſee not the danger, and
erefore prize not the Remedy, I do here re-
ſt all thoſe that have the Bowels of Pity in
m for their poor Relations, who are ſinking,
owning, periſhing, to ſpread theſe following
utions before the Lord for a Bleſſing, and
n put them into their hands. And oh that

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all pious Masters would perswade those that are under their charge to buy this ensuing Treatise, and diligently peruse it. And the first Caution I shall give them, is this.

I. CAUTION.

TAke heed and beware of the detestable Sin of *Drunkenness*, which is a beastly sin, a voluntary madness, a sin that unmans thee, and makes thee like the beast that perishes; yea, sets thee below the brute beasts, which will not drink to excess; or if they do, yet it's not their sin. One of the Antients calls it, "A distemper of the "Head, a subversion of the "senses, a tempest in the "tongue, a storm of the body, the shipwrack of vertue, the loss of time, "wilful madness, a pleasant "devil, a sugar'd poyson, "sweet sin, which he that "has, has not himself, and "he that commits it, does "not only commit Sin, "but he himself is altogether sin. It is a Sin which the most sober Heathen

Turbatio capitis, subversio sensus, tempestas linguæ, procella corporis, naufragium virtutis, amissio temporis, insania voluntaria, blande dæmon, dulce venenum, suave peccatum, quam qui habet, seipsam non habet, quam qui facit, peccatum non facit, sed ipse totus est peccatum. Aug. ad lacr. Virginis.

athens bluſhed. The *Spartans* brought their ildren to loath it, by ſhewing them a Drun- d, whom they gazed at as a Monſter: even *icurus* himſelf, who eſteemed happineſs to ſiſt in Pleaſure, yet was temperate, as *ro* obſerves. Among the Heathen, he was ounted the beſt man, that ſpent more Oyl he Lamp, than Wine in the Bottle. Chri- nity could once glory in its Profeſſors: *Ter- lian* ſaith of the Primitive Chriſtians, They not down before they prayed, they eat no e than might ſuffice hunger, they drank no e than was ſufficient for temperate men; did ſo eat and drink, as thoſe that re- mbred they muſt pray afterward. But now ay bluſh to behold ſuch beaſtly Senſualiſts ming themſelves with its name, and ſhel- g themſelves under its wings.

And amongſt thoſe that profeſs Chriſtianity, ordinarily is this ſin committed by Sea- n? This inſatiable *Dropſie* is a Diſeaſe that ns, eſpecially among the inferiour and ru- ſort of them. Some of them have gone a- d drunk, and laid the foundation of their age in ſin. O what a preparation is this! y know not whether ever they ſhall ſee Land of their Nativity any more; the next m may ſend them into Eternity: yet this

is

is the Farewel they take; this is their prepar-
tion to meet the Lord. And ſo in their Return
notwithſtanding the terrible and aſtoniſhing
Works of the Lord, which they have beheld
with their eyes, and their marvellous preſerva-
tion in ſo great and terrible extremities; yet
thus do they requite the Lord, aſſoon as their
dangers are over, as if they had been deliver'd
to commit all theſe abominations. But a few
hours, or days ſince, they were reeling to
and fro upon a ſtormy Ocean, and ſtaggering
like drunken men, as it is *Pſal.* 107. 27. and
now you may ſee them reeling and ſtaggering
in the Streets, drowning the ſenſe of all thoſe
precious Mercies and Deliverances in their
drunken Cups.

Reader, If thou be one that is guilty of this
Sin, for the Lords ſake, bethink thy ſelf ſpeedily
and weigh, with the reaſon of a man, what
ſhall now ſay, in order to thy Conviction
Humiliation, and Reformation. I need not
ſpend many words, to open the nature of this
Sin to you: we all grant, that there
is a lawful uſe of Wine, and ſtrong
Drink, to ſupport Nature, not to
clog it; to cure Infirmities, not
to cauſe them. *Drink no longer water, but*
uſe a little Wine, for thy ſtomacks ſake, and thine
oft-

Qui dedit aquam, dedit vinum.

ten *infirmities*, ſaith *Paul* to *Timothy*, 1 *Tim.* 5. 23. mark; drink not water, but wine, *ſed medicè* (i. e.) *medicè*; *pro remedio, non pro delicio*, ſaith *Ambroſe*: that is, uſe it modeſtly, as Medicinally, not for pleaſure, but for remedy. Yea, God allows it, not only for the neceſſity, but for cheerfulneſs and alacrity, that the body may be more fit and expedite for duty, *Prov.* 31. 7. But further no man proceeds, without the violation of Sobriety. When men ſit till Wine have inflamed them, and reaſon be diſturbed (for Drunkenneſs is the privation of reaſon, cauſed by immoderate drinking) then do they come under the guilt of this horrid and abominable Sin. To the ſatisfaction and refreſhment of nature, you may drink; for this is a part of the Curſe, to drink, and not be ſatisfied: but take heed you go no further, *For Wine is a* [*mocker*] *ſtrong Drink is raging, and whoſoever is deceived thereby, is not wiſe.* Pro. 20. 1. The Throat is a ſlippery place; how eaſily may a ſin ſlip through it into the Soul? Theſe ſenſual Pleaſures have a kind of inchanting power upon the Soul; and by cuſtome gain upon it, till they have enſlaved it, and brought it under their power. Now this is the ſin againſt which God hath delivered ſo many Precepts, and denounced ſo many Woes, in his Word,

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Words, *Ephes.* 5. 18. *Be not drunk with wi wherein is excess.* Rom. 13. 13. *Not in rioting a drunkenness, not in chambering and wantonne* Isa. 5. 11. *Wo to them that rise early in the mo ning, that they may follow strong drink; that co tinue until night, till wine inflame them; wi many other of dreadful importance.* Now to start thee for ever from this abominable and filth lust, I shall here propound to thy Consideratio these ten ensuing Arguments: and, Oh tha they might stand in thy way, as the Angel di in *Balaam's*, when thou art in the prosecution of thy sensual Pleasures! And the first is this.

Arg. 1. It should exceedingly dissuade from this Sin, to consider that it is an high abuse o the Bounty and Goodness of God, in affordin us those sweet Refreshments, to make ou Lives comfortable to us upon earth. In *Adam* we forfeited all right, to all earthly, as wel as heavenly Mercies. God might have take thee from the Womb, when thou wast a Sinne but of a span long, and immediately have sen thee to thine own place: thou hadst no right t a drop of water, more than what the bounty o God gave thee. And whereas he might have thrust thee out of the world, assoon as thou camest into it, and so all those days of mercy thou hast had on earth, might have been spen

howling and unſpeakable miſery in Hell: hold the Bounty and Goodneſs of God in e; I ſay, behold it, and wonder: He hath ſered thee for ſo many years to live upon the th, which he hath prepared and furniſhed h all things fit for thy neceſſity and delight; t of the earth, on which thou treadeſt, *he ingeth forth thy food, and* [*Wine*] *to make glad heart*, Pſal. 104. 14, 15. And doſt thou s requite the Lord? Hath Mercy armed an my, to fight againſt it with its own Wea- ns? Ah that ever the Riches of his Good- ſs, Bounty, and Long-ſuffering (all which arguments to lead thee to Repentance) uld be thus abuſed! If God had not been bountiful, thou couldſt not have been ſo ful.

Arg. 2. It degrades a man from the honour his Creation, and equalizeth him to the beaſt t periſheth. Wine is ſaid to take away the art, *Hoſ.* 4. 11. (*i. e.*) the wiſdom and in- nuity of a man, and ſo brutifies him, as *Ne- uchadnezzar*, who loſt the heart of a man, d had the heart of a beaſt given him, *Dan.* 4. 2. The heart of a man hath generoſity and ightlineſs, brave vigorous ſpirits in it, ca- able of, and fitted for noble and worthy ctions and imployments; but his luſt effemi-

nates

nates, quenches, and drowns that maſculine vigour in the puddle of exceſs and ſenſuality. For no ſooner is a man brought under the dominion of this Luſt, but the government of Reaſon is renounced, which ſhould exerciſe a coercive power over the Affections, and all is delivered up into the hand of Luſt and Appetite; and ſo they act, not by diſcretion and reaſon, but by Luſt and Will, as the Beaſts do by Inſtinct. The ſpirit of Man entertains it ſelf with intellectual and chaſt Delights, the ſoul of a Beaſt is only fitted for ſuch low, ſenſitive and dreggie Pleaſures. Thou haſt ſomething of the *Angel*, and ſomething of the *Beaſt* in thee; thy Soul partakes of the nature of Angels, thy Body of the nature of Beaſts: Oh how many pamper the *Beaſt*, while they ſtarve the *Angel*! God in the firſt Charter, put all the Creatures in ſubjection to thee; by this Luſt thou putteſt thy ſelf in ſubjection to the creature, and art brought under its power, 1 *Cor*. 6. 12. If God had given thee the feet or head of a beaſt, Oh what a miſery wouldſt thou have eſteemed it! And is it nothing to have the heart of a Beaſt? Oh conſider it ſadly.

Arg. 3. It is a Sin by which thou greatly wrongeſt and abuſeſt thine own Body. The Body is the Souls Inſtrument, it is as the Tools

are

to a skilful Artificer, this Luſt both dulls and ils it, ſo that it's utterly unfit for any ſer- of him that made it. Thy body is a curious , not made by a word of *command*, as r Creatures, but by a word of *counſel*; *fearfully and wonderfully made, and cu- wrought*, (ſaith the *Pſalmiſt*) Pſal. 139. or as the Vulgar, *Ace pictus ſum*, Painted ith a Needle, like a Garment of Needle- , of divers colours, richly embroydered. how many members, ſo many wonders. e are Miracles enough (ſaith one) betwixt and foot, to fill a volume. There is (ſaith her) ſuch curious workmanſhip in the eye, upon the firſt ſight of it, ſome Atheiſts have forced to acknowledge a God; eſpecially fifth Muſcle in the eye is wonderful, where- s a learned * Author obſerves) differeth from all other Crea- , who have but four; one to the eye downward, a ſecond to hold it for- , a third to move it to the right hand, a h to the left; but none to turn it *upward*, as n hath: Now judge in thy ſelf, did God e ſuch a curious piece, and enliven it with a , which is a ſpark, a ray of his own light, e motions are ſo quick, various and indefa- le, whoſe flights of reaſon are ſo tranſcen-

* *Columb. de re Anat.*

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dent; did God, thinkeſt thou, ſend down this curious piece, the top and glory of the Creation, the *Index* and *Epitome* of the whole world, Eccl. 12. 2. did God (I ſay) ſend down this picture of his own perfection, to be but as a ſtrainer for meats and drinks, a ſponge to ſuck in Wine and Beer? Or canſt thou anſwer for the abuſe and deſtruction of it? By this exceſs thou filleſt it with innumerable diſeaſes under which it languiſheth; and at laſt thy life, like a lamp, extinguiſht, being drowned with too much oyl. Infinite Diſeaſes are begotten by it (ſaith *Zanch.*) hence come Apoplexies, Gouts, Palſies, ſudden Death, trembling of the hands and legs; here they bring *Cain*'s curſe upon themſelves, ſaith *Ambr.* Drunkenneſs ſlays more than the Sword. Oh! what a terrible thing will it be to conſider upon a Death-bed, that theſe pains and aches are the fruits of thy Intemperance and Exceſs! *Who hath woe! Who hath ſorrow? Who hath contention? Who hath babling? Who hath wounds without cauſe? Who hath redneſs of eyes? They that tarry long at Wine, they that go to ſeek mixt Wine,* Prov. 23. 29, 30. this *Enumeration*, and manner of *Interrogation*

Infinita morborum genera inde naſcuntur, Apoplexæ, Paralyſes, Arthrides, &c. ille optimus medicus ſibi, qui modicus cibi. Aug.

ſeems to make it a difficult thing to recount miſeries that Drunkenneſs loads the outward man with; for look as Vermin abounds here there is ſtore of Corn, ſo do Diſeaſes in bodies of Drunkards, where crudities do ſo ound. Now methinks, if thou have no reard to thy poor Soul, or the glory of God; ſuch a ſenſible Argument as this, from thy dy, ſhould move thee.

Arg. 4. Drunkenneſs waſtes and ſcatters thine ate, Poverty attends exceſs: the Drunkard ill be cloathed with Rags, and brought to a orſel of bread. *Solomon* hath read thy forne, Prov. 21. 17. *He that loveth Wine and Oyl ll not be rich.* Luxury and Beggary are ſeldom aſunder. When *Diogenes* heard a Drunkards uſe cryed to be ſold; I thought, quoth he, it uld not belong ere he vomited up his houſe o. The *Hebrew* word זולל and the *Greek* ord ἀσωτία, which ſignify Luxury; the former compounded of two words, which ſignifie, *he ſhall be poor*; and the latter ſignifies the ing of the poſſeſſion of that good which is in hand. *The Drunkard and the Glutton ſhall ely come to poverty*, Prov 23. 21. In the *He*w it is, He ſhall be diſinherited, or diſpoſſed. It doth not only diſpoſſeſs a man of his ſon, which is a rich and fair inheritance gi-

ven to him by God, but it alſo diſpoſſeſſes him of his eſtate: it waſtes all that either the provident care of thy Progenitors, or the bleſſing of God upon thine own induſtry, hath obtained for thee. And how will this ſting like an Adder, when thou ſhalt conſider it? *Apicius* the *Roman*, hearing that there were ſeven hundred Crowns only remaining of a fair eſtate that his Father had left him, fell into a deep Melancholy, and fearing want, hanged himſelf, ſaith *Seneca*. And not to mention the miſeries and ſorrows they bring hereby upon their Families, drinking the tears, yea, blood of their Wives and Children: Oh what an account will they give to God, when their reckoning day comes! Believe it, Sirs, there is not a ſhilling of your eſtates, but God will reckon with you for the expence thereof. If you have ſpent it upon your luſts, while the neceſſity of your families, of the poor, called upon you for it; ſhould be loath to have your account to make for a thouſand times more than ever you poſſeſſed. O woful expence, that is followed with ſuch dreadful reckonings!

Arg. 5. Conſider what vile and ignominious Characters the Spirit of God hath put upon the ſubjects of this ſin. The Scripture every where notes them for infamous, and moſt abominable perſons

perſons. When *Eli* ſuppoſed *Hannah* to be drunken, *Count not thy hand-maid a daughter of Belial*, ſaid ſhe, 1 *Sam.* 1. 16. Now a Son or Daughter of *Belial* is, in Scripture-language, the vileſt of men or women. So Pſal. 69. 12. *They that ſit in the gate, ſpeak againſt me, and I am the Song of Drunkards*, (*i. e.*) of the baſeſt and vileſt of men, as the oppoſition plainly ſhews; for they are oppoſed to them that ſit in the gate, that is, honourable perſons. The Lord would have his people ſhun the ſociety of ſuch, as a peſt. Not to eat with them, 1 *Cor.* 5. 11. Yea, the Scripture brands them with Atheiſm, they are ſuch as have loſt the ſenſe and expectation of the Day of Judgment; minde not another world, nor do they look for the coming of the Lord, *Matth.* 24. 37, 38. He ſaith the Lord delayeth his coming, and then falls a drinking with the drunken. The thoughts of that Day will make them leave their Cups, or their Cups will drown the thoughts of ſuch a Day. And will not all the contempt, ſhame and infamy, which the Spirit of God hath poured on the head of this ſin, cauſe thee to abhor it? Do not all Godly, yea, Moral Perſons, abhor the Drunkard? Oh, methinks the ſhame that attends it, ſhould be as a fence to keep thee from it.

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Arg. 6. Sadly consider, there can be nothing of the sanctifying Spirit in a soul that is under the dominion of this lust; for upon the first discovery of the Grace of God, the Soul renounces the Government of Sensuality. *The Grace of God that bringeth Salvation, teacheth men to live soberly*, Tit. 2. 11, 12. That is one of its first effects. Drunkenness indeed may be found among Heathens, that are lost in the darkness of Ignorance; but it may not be once named among the Children of the Day. *They that be drunken, are drunken in the night; but let us that are of the day be sober*, 1 Thes. 5. 7, 8. And the Apostles often oppose Wine and the Spirit as things incompatible, Ephes. 5. 18. *Be not drunk with Wine wherein is excess, but be filled with the Spirit.* So Jude 19. *Sensual, not having the Spirit.* Now what a dreadful Consideration is this! *If any man have not the Spirit of Christ, the same is none of his*, Rom. 8. 9. Sensual persons have not the Spirit of Christ, and so can be none of his. It's true, *Noah*, a Godly man, once fell into this sin; but as *Theodoret* saith, and that truely, it proceeded, *ab inexperientia, non ab intemperantia*, from want of experience of the force and power of the Grape, not from Intemperance; and besides, we finde not that ever he was again o-

ver-

taken with that sin; but thou knowest it, and yet persistest. Oh wretched Creature! the Spirit of Christ cannot dwell in thee. The Lord help thee to lay it to heart sadly.

Arg. 7. It's a Sin over which many direful woes and threats hang in the Word, like so many lowring clouds, ready to pour down vengeance upon the heads of such Sinners. Look as the condition of the Saints is compassed round with Promises, so is yours with Threatnings, Isa. 5. 11. *Wo to them that rise up early in the morning, that they may follow strong drink, and continue until night, until Wine inflame.* So Isai. 28. 1, 2. *Wo to the Crown of Pride, to the Drunkards of* Ephraim, *&c.* With many other, too long to enumerate here. Now consider what a fearful thing it is to be under these woes of God: Sinner, I beseech thee, do not make light of them, for they will fall heavy: assure thy self, not one of them shall fall to the ground; they will all take place upon thee, except thou repent.

There are woes of Men, and woes of God; Gods woes are true woes, and make their condition woful to purpose on whom they fall. Other woes (as one saith) do but touch the skin, but these strike the Soul; other woes are but temporal, these are eternal; others do

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only part betwixt us and our outward comforts, these betwixt God and us for ever.

Arg. 8. Drunkenness is a leading Sin, which has a great retinue and attendance of other sins waiting on it; it's like a sudden Land-flood, which brings a great deal of dirt with it. So that look as Faith excels among the Graces, because it enlivens, actuates, and gives strength to them; so is this among sins. It is not so much a special sin against a single Precept of God, as a general violation of the whole Law, (saith accurate *Amesius.*) It doth not only call off the guard, but warms and quickens all other Lusts, and so exposes the Soul to be prostituted by them. (1.) It gives occasion, yea, is the real cause of many contentions, and fatal quarrels, Prov. 23. 29. *Who hath wo! Who hath sorrow? Who hath* [*contention*] *babling, wounds without cause? They that tarry long at the wine,* &c. *Contentions* and *Wounds* are the ordinary effects of drunken meetings: when Reason is deposed, and Lusts heated, what will not men attempt? (2.) Scoffs and reproaches of the ways and people of God. *Psal.* 69. 12. David *was the Song of the Drunkards.* (3.) It's the great incendiary of Lust: You shall finde rioting and drunkenness, joyned with chambering and wantonness, *Rom.* 13. 13. *Nunquam ego ebri-*

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castum putabo, ſaith *Hierome*, I will never think a drunkard to be chaſte. *Solomon* plainly tells us, what the iſſue will be, Prov. 23. 33. *Thine eyes ſhall behold a ſtrange woman, and thy heart ſhall utter perverſe things*, ſpeaking of the Drunkard. It may be called *Gad*, for a troop followeth it. Hence one aptly calls it, *The Devils bridle*, by which he turneth the ſinner which way he pleaſes: he that is overcome by it, can overcome no other ſin.

Arg. 9. But if none of the former Conſiderations can prevail, I hope theſe two laſt may, unleſs all ſenſe and tenderneſs be loſt. Conſider therefore in the *9th* place, That Drunkards are in Scripture marked out for Hell: the characters of Death are upon them. You ſhall finde them pinioned with other Sons of death, 1 Cor. 6. 9, 10. *Know ye not, that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived: Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankinde, nor Thieves, nor Covetous, nor* [*Drunkards,*] *nor Revilers, nor Extortioners, ſhall inherit the Kingdome of God.* O dreadful thunder-bolt! He is not *aſleep*, but *dead*, that is not ſtartled at it. Lord, how are guilty ſinners able to face ſuch a Text as this is! O Soul! Dareſt thou for a ſuperfluous Cup adventure

adventure to drink a Cup of pure unmixed wrath? Oh think when the Wine sparkles in the glass, and gives its colour, think, I say, what a Cup of trembling is in the hand of the Lord for thee. Thou wilt not now believe this; Oh but the day is coming, when thou shalt know the price of these brutish pleasures. Oh it will then sting like an Adder. Ah! this short-lived beastly pleasure is the price for which thou sellest Heaven, and rivers of pleasure that are at Gods right hand.

Obj. *But I hope I shall repent, and then this Text can be no bar to my Salvation.*

Sol. True, if God shall give thee Repentance, it could not. But in the last place, to awaken thee throughly, and startle thy secure Conscience, which Sensuality hath brawned and cauterized, let me tell thee,

Arg. 10. That it is a sin out of whose power few or none are ever rescued or reclaimed. On this account it was that Saint *Austin* called it the *Pit of Hell*: he that is addicted to this Sin, becomes incurable (saith a *Reverend Divine*) for seldome, or never, have I known a Drunkard recalled. And its power to hold the Soul in subjection to it, lies in two things especially: (1) as it becomes habitual; and habits are not easily bro-

Amef. de Consc. p. 139.

ken;

be pleaſed to view an Example in the Pro. 23.35. *They have ſtriken me, ſhalt thou and I was not ſick; they have beaten me, I felt it not. When I ſhall awake, I will it yet again.* (2.) As it *takes away the rt*, Hoſ. 4. 11. that is, the underſtanding, ſon and ingenuity of a man, and ſo makes uncapable of being reclaimed by counſel. on this account it was, that *Abigail* would ſpeak leſs or more to *Nabal*, till the Wine s gone out of him, 1 *Sam.* 25. 36, 37. plain- imating, that no wholeſome counſel can in, till the Wine be gone out. When one ed *Cleoſtratus*, whether he were not aſha- d to be drunken, he tartly replyed; *And not you aſhamed to admoniſh a Drunkard?* imating, that no wiſe man would caſt away dmonition upon ſuch an one. And it not renders them uncapable of counſel for the e; but by degrees it beſots and infatuates m, which is a very grievous ſtroke from upon them, making way to their eternal ne. So then you ſee, upon the whole, what a gerous gulph the ſin of drunkenneſs is. I you for the Lords ſake, and by all the regard have to your ſouls, bodies, and eſtates, be- e of it. Oh conſider theſe ten Arguments ave here produced againſt it. I ſhould have proceed.

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proceeded to anſwer the ſeveral Pleas and Excuſes you have for it. But I mind brevity, and ſhall ſhut up this firſt Caution, with a very pertinent and ingenious Poem of Mr. *George Herbert*, in his Temple.

Drink not the third glaſs, which thou canſt not tame
when once it is within thee; but before
Maiſt rule it as thou liſt, and pour the ſhame
which it will pour to thee, upon the floor.
It is moſt juſt to throw that on the ground,
Which would throw me there, if I kept the round.

He that is drunken may his Mother kill,
lye with his Siſter; he hath loſt the Reins;
Is out-law'd by himſelf: all kind of ill
did with the liquor ſlide into the veins.
The Drunkard forfeits man, and doth deveſt
All worldly right, ſave what he has by beaſt.

Shall I to pleaſe anothers wine-ſprung minde,
loſe all mine own? God has giv'n me a meaſure
Short of his Can, and Body: muſt I finde
a pain in that wherein he findes a pleaſure?
Stay at the third glaſs, if thou loſe thy hold.
Then thou art modeſt, & the wine grows bold.

If

Reaſon move not Gallants, quit the room,
(all in a ſhipwrack ſhift their ſeveral way.)
Let not a common ruine thee intomb;
be not a beaſt in courteſie, but ſtay;
Stay at the third glaſs, or forego the place;
Wine above all things doth Gods ſtamp deface.

II. CAUTION.

THe Second Evil I ſhall deal with, is the evil of the Tongue; which, as St. *James* ſaith, is full of deadly Poyſon, Oaths, Curſes, Blaſphemies: and this Poyſon it ſcatters up and down the world in all places; an untamed member that none can rule, *Jam.* 3. 7,8. The fierceſt of beaſts have been tamed by man, (as the Apoſtle there obſerves) which is a relique of his old ſuperiority and dominion over them; But this is an unruly Member that none can tame, but he that made it: no beaſt ſo fierce and crabbed as this is. It may be, I may be bitten by it for my labour and endeavours to put a reſtraint upon it: but I ſhall adventure it. My deſign is not to diſhonour or exaſperate you: But if my faithfulneſs to God and you ſhould accidentally do ſo, I cannot help that.

Friends, Providence oftentimes confines many of you together within the narrow limits

of

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of a Ship, where you have time enough, and if your hearts were ſanctified, many choice advantages of edifying one another. O what tranſcendent ſubjects doth Providence daily preſent you with, to take up your diſcourſes! How many experiences of extraordinary mercies and preſervations have you to relate to one another, and bleſs the Lord for! Alſo, how many works of wonder do you daily behold, who go down into the deeps! O what heavenly imployment is here for your tongues! how ſhould they be talking of all his wonders! how ſhould you call upon each other, as *David* did, Pſal. 66. 16. *Come hither, and I will tell you what God hath done for my ſoul*, at ſuch a time, in ſuch an extremity. How ſhould you call upon one another, to pay *the vows your lips have uttered in your diſtreſs?* Thus ſhould one provoke another to this Angelical work, as one lively bird ſets the whole flock a chirping.

But tell me, Sirs, ſhould a man come aboard you at Sea, and ask of you, as Chriſt did of thoſe two Diſciples going to *Emmaus*, Luke 24. 17. *What manner of communication is this that ye have by the way?* O what a ſad account would he have from moſt of you! It may be he ſhould finde one *jeſting*, and another *ſwearing*, a third *reviling* Godlineſs and the Profeſ-

ſors

es of it; So that it would be a little Hell for ſerious Chriſtian to be confined to your ſociy. This is not (I am confident) the manner all. We have a company of more ſober eamen, and bleſſed be God for them; but irely thus ſtands the caſe with moſt of you. h what ſtuff is here from perſons profeſſing hriſtianity, and bordering cloſe upon the onfines of Eternity, as you do!

It is not my purpoſe to write of all the diſaſes of the Tongue; that would fill a volume, nd is inconſiſtent with my intended brevity. Who can recount the evils of the tongue? The poſtle ſaith, *It is a world of Iniquity*, Jam. 3. 6. And if there be a world of Sin in one memer, who can number the Sins of all the mem-ers? *Laurentius* reckons as many Sins of the Tongue, as there are Letters in the *Alphabet*. And it is an obſervable Note that one hath upon *Rom.* 3. 13, 14. That when *Paul* anatomizeth the natural man there, he inſiſteth longer upon the Organs of Speech, than all the other members. *Their throat is an open ſepulchre, with their tongues they have uſed deceit, the poyſon of Aſps is under their lips, their mouth is full of curſing and bitterneſs.*

But to be ſhort, we finde the Spirit of God in Scripture comparing the Tongue to a tree, *Pro.*

15.

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15. 4. *A wholeſome tongue is a Tree of Life.* And words is the fruit of the tree, *Iſa.* 57. 12. *I create the fruit of the lips.* Some of theſe trees bear precious fruits, and it is a lovely ſight to behold them laden with them in their ſeaſons. Prov. 25. 11. *A word fitly ſpoken, is like Apples of Gold in Pictures of Silver.* Such a Tongue is as a Tree of Life. Others of theſe Trees bear evil Fruit, Grapes of *Sodome*, and Cluſters of *Gomorrah.* I ſhall only inſiſt upon two ſorts of theſe fruits, *viz.* (1.) Withered ſapleſs fruit, I mean, idle and unprofitable words; (2.) Rotten and corrupt fruit; I mean, prophane Oaths, and prophanations of the ſacred Name of God. No fruit in the world ſo apt to corrupt and taint as the fruits of the Lips. When it is ſo, the Scripture calls it σαπρὸς λόγος corrupt or rotten communication, *Epheſ.* 4. 29. To prevent this, the Spirit of God preſcribes an excellent way to ſeaſon our words, and keep them ſweet and ſound, that they may neither wither, nor become idle and ſapleſs, nor putrifie and become rotten, as prophane words are, Col. 4. 6. *Let your ſpeech be alway with grace, ſeaſoned with ſalt, that you may know how to anſwer every man.* Oh if the ſalt of Grace were once catt into the fountain, the Heart, the ſtreams muſt needs become more ſavory and

plea-

salt, as the waters of *Marah*, when they healed. My present work is to attempt cure of this double evil, of *idle words*, and *vain Oaths*, whereof thousands among are deeply guilty. I shall begin with the viz.

IDLE WORDS: that is, useless unprofitable Talk, that is not referred to the glory of God: This is a common evil, and little regarded by most men, but sin of severer aggravations than the most gious. Light words weigh heavy in Gods

1. For first, the evil of them is exceedingly aggravated by this: They abuse and the Tongue, that noble member, from employment and use which God by the of Creation designed it to. God gave not the Organs and power of Speech (which excellency above the Beasts) to serve or vain humour, to vent the froth and of his spirit, but to extol his Creator, render him the praise of all his admirable glorious works. For though the Creation be a well-tuned instrument, yet man is the that must touch it and make the mu- this was the end of God in forming those ments and Organs: but now hereby they

are subject to Satan and Lust, and imployed to the dishonour of God that made them. God is pleased to suspend the power of speech (as we see in Children) till reason begin to bud in them; they have not the liberty of the one, till they have the use of the other: which plainly shews, that God is not willing to have our words run waste.

Arg. 2. It is a sinful wasting of our precious time, and that puts a further aggravation upon it. Consider, Sirs, the time of Life is but a little spot betwixt two Eternities. The long-suffering God wheels about those glorious Celestial Bodies over your heads in a constant revolution, to beget time for you; and the preciousness of every minute thereof results from its use and end: It is intended and afforded as a space to you to repent in, *Rev.* 2. 21. And therefore great things depend upon it; no less than your eternal Happiness or Misery, hang upon those precious opportunities. Every minute of it hath an influence into Eternity. How would the damned value one hour of it if they might enjoy it! The business you have to do in it, is of unspeakable weight and concernment; this great work, this Soul-work and Eternity-work lies upon your hands, you are cast into straights of time about it. And

so. Oh what an evil is it in you, to waste it thus to no purpose!

Arg. 3. It's a sin that few are sensible of, as they are of other sins, and therefore the more dangerous. It's commonly committed, and not without checks of Conscience. Other sins, as Murther and Adultery, though they be horrid sins, yet are but seldom committed; and when they are, Conscience is startled at the hideousness of them: Few, except they be prodigious wretches indeed, dare make light of them. But now for idle and vain words, there are innumerable swarms of these every day, and few regard them. The intercourse betwixt the heart and tongue is quick, they are quickly committed, and as easily forgotten.

Arg. 4. And then 4thly. They have mischievous effects upon others. How long doth an idle word or foolish jest stick in mens minds, and become an occasion of much sin to them? The froth and vanity of thy Spirit, which thy tongue so freely vents among thy vain Companions, may be working in their minds, when thou art in the dust, and so be transmitted from one to another; for unto that no more is requisite than an *objective existence* of those vain words in their memories. And thus mayest thou be sinning in the persons of thy

Companions, when thou art turned in dust. And this is one reason that *Suarez* gives for a general Judgment, after men have past their particular judgment, immediately after their death, *Because* (saith he) *after this, multitudes of sins by their means will be committed in the world, for which they must yet be judged to a fuller measure of wrath.* So that look as many of the precious Servants of God now in glory, have left many weighty and holy Sayings behinde them, by which many thousands of souls have been benefited, and God glorified on Earth, after they had left it: So thou leavest that vanity upon the minde of others behinde thee, by which he may be dishonoured to many generations.

And then 2. For PROPHANE OATHS, the corrupt fruit of a graceless heart; Oh how common are these among you! yea, the habit of swearing is so strengthened in some, that they have lost all Sense and Conscience of the sin. Now, Oh that I might prevail with you, to repent of this wickedness, and break the force of this customary evil among you! Will you but give me the reading of a few pages more, and weigh with the reason of men what you read? If you will not hearken to counsel, it is a fatal sign, 2 *Cor.* 2. 15, 16. and

you

you shall mourn for this obstinacy hereafter, *Prov.* 5. 12, 13. Desperate is that evil that scorns the remedy. And if you have patience to read it, the Lord give you an heart to consider what you read, and obey the Counsels of God; or else it were better thine eyes had never seen these lines. Well then, I beseech you, consider,

Arg. 1. That prophane Oaths are an high abuse of the dreadful and sacred Name of God, which should neither be spoken or thought of without the deepest awe and reverence. It is the taking of that sacred Name in vain, *Exod.* 20. 7. Now God is exceeding tender and jealous over his Name: it is dear to him: his Name is dreadful and glorious, *Malac.* 1. 14. *I am a great King, and my Name is dreadful among the Heathen.* The Heathen would not ordinarily mention the names of such as they reverenced. *Suetonius* saith, that *Augustus* prohibited the common use of his name: he thought it an indignity to have his name tost up and down in every one's mouth. Yea, saies Dr. *Willet* on *Exod.* 20. it was a use among them to keep secret such names as they would have in reverence. They durst not mention the name of *Demogorgon*, whom they held to be the first God: They thought when he was

named, the earth would tremble. Also the name of *Mercurius Trismegistus* was very sparingly used, because of that reverence the people had for him. Now consider, shall poor worms be so tender of preserving the reverence of their names? Shall not Heathens dare to use the names of their Idols; and shall the sacred and dreadful Name of the true God be thus bandied up and down by tongues of his own Creatures? Will not God be avenged for these abuses of his Name? Be confident, it shall one day be sanctified upon you in judgment, because ye did not sanctifie it according to your duty.

Arg. 2. Swearing is a part of the Worship of God, and therefore prophane swearing can be no less than the profanation of his worship, and robbing him of all the glory he has thereby, Deut. 6. 13. *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name.* So Jer. 4. 2. *Thou shalt swear, the Lord liveth, in Truth, in Judgment, and in Righteousness.* If a man swear by God after this manner, God is exceedingly glorified thereby. Now that you may see what revenue of Glory God hath from this part of his worship, and how it becomes a part of Divine Worship; you must know, That an Oath is nothing else, but

the asking or desiring a Divine Testimony for the confirmation of the truth of our testimony. Heb. 6. 16. *For men verily swear by the greater, and an Oath for* [*confirmation*] *is to them an end of all strife.* The corruption of humane nature by the fall, has made man such a false and fickle creature, that his single testimony cannot be sufficient Security for another, (especially in weighty Cases) to rest upon: and therefore in swearing, he calleth God for a witness of the truth of that he affirms, or promiseth. I say, calleth God to be a witness of the truth of what he saith, because he is Truth it self, and cannot lie, *Hebr.* 6. 18. Now this calling for, or asking of a testimony from God, makes an Oath become a part of Gods Worship, and gives him a great deal of Glory and Honour: For hereby he that sweareth, acknowledgeth his *Omniscience*, and *Infallible Truth* and *Righteousness*. His *Omniscience* is acknowledged; for by this appeal to him, we imply and acknowledge him to be the *Searcher of the hearts and reins*; that he knows the secret intents and meaning of our spirits. His *supreme and Infallible Truth* is also acknowledged; for this is manifestly carried in an Oath, That though I am a false and deceitful Creature, and my affirmation cannot ob-

tain universal and full credence; yet he that is greater than I, by whose Name I swear, cannot deceive. And lastly, his *Righteousness* is acknowledged in an Oath: for he that sweareth doth either *expressly*, or *implicitly*, put himself under the curse and wrath of God, if he swear falsely. Every Oath hath an execration or imprecation in it. Neh. 10. 29. *They entred into a curse and an oath to walk in Gods law.* And so 2 Cor. 1. 23. *I call God for a record upon my soul.* And the usual form in the Old Testament was, *The Lord do so to me, and more also.* Now hereby God hath the Glory of his Righteousness and Justice given him by the Creature, and therefore it is a choice part of the Divine Worship, or of that homage which a creature oweth to his God. And if this be so, then how easily may the sin of rash and profane Oaths be hence argued and aggravated? The more excellent any thing is in its own nature, or the higher its elevation is by an institution of God, by so much more horrid and abominable is the abuse thereof. O how often is the dreadful Majesty of Heaven and Earth called to witness to frivolous things! and oft to be a witness of our rage and fury! as 1 *Sam.* 14. 39. Is it a slight thing to rob him of his peculiar Glory, and subject poor souls to his curse and wrath, who has

said

said, He *will be a swift witness against you?* Mal. 3. 5. Your tongues are nimble in committing this sin, & God will be swift in punishing for it.

Arg. 3. It is a sin which God hath severely threatned to punish, and that with temporal and corporal plagues: *For by reason of Oaths, the land mourns*, Hos. 4. 2,3. That is, it brings the heavy Judgment of God upon whole Nations, under which they shall mourn. And in *Zech.* 5. 1,2,3,4. you have there *a Roll of curses*, (*i.e.*) a Catalogue of judgments and woes, *the length thereof twenty Cubits* (*i.e.* ten yards.) To set out the multitude of woes contained in it, its a long Catalogue: and *A flying Roll*, to denote the *swiftness* of it; it flyes towards the house of the Swearer, it makes haste. The Judgments that are written in it linger not, but are even in pain to be delivered. And this flying Roll full of dreadful, Woes, flies, and enters into the house of the Swearer: *and it shall therein remain*, saith the Lord, it shall cleave to his family; none shall claw off these woes from him: And it shall consume the Timber thereof, and the Stones thereof; (*i. e.*) bring utter subversion, ruine, and desolation to his House. O dreadful sin! What a desolation doth it make! Your Mouths are full of Oaths, and your Houses shall be

full

full of Curses. Wo to that wretched Family into which this flying Roll shall enter; Wo, I say, to the wretched Inhabitants thereof. *The Curse of the Lord* (saith *Solomon*) *is in the house of the wicked; but He blesseth the* [*habitation*] *of the just*, Prov. 3. 33. *Tugurium*, (*i. e.*) saith *Mercer*, *his poor little Tenement or Cottage*. There is a blessing, the promises like Clouds of Blessings dwell over it, and drop mercies on it: but a Curse is in the house of the wicked. Ah, how many stately *Mansions* are there, in which little other language but Oaths and Curses are heard! and these are as so much Gunpowder laid under the foundation of them, which when Justice shall set fire to, Oh what work will it make! Wo to the Inhabitants thereof. Well then, break off this Sin by Repentance, unless you intend to ruine your Families, and bring all the Curses of God into your Houses. If you have no pity for your selves, yet pity your Posterity; have mercy for your Wives and Children, don't ruine all for the indulgence of a lust.

Arg. 4. But that is not all; It brings Soul judgments and spiritual plagues upon you: it brings Hell along with it. And if thou be not afraid to *sin*, yet methinks thou shouldst be afraid

fraid to *burn*; if the Love of God can work
thing upon thy brawny heart, yet methinks
e Terrors of the Lord should startle and af-
ight it. To this purpose, I beseech you,
igh these Scriptures; and methinks, no-
s God hath lost all his Authority with
n, and Hell all its Terrors, it should startle
n. The first is that dreadful Scripture,
mes 5. 12. *But above all things, my Bre-
en, swear not; neither by Heaven, neither by
e earth, neither by any other oath; but let your
, be yea; and your nay, nay; lest ye fall into
Condemnation.*] O view this Text seriously.
ethinks it should be like the fingers that came
th and wrote upon the Wall, that dreadful
ntence that changed the Countenance of a
ng, and that in the height of a frolick hu-
our, and made his Knees smite together.
ark, [*Above all things*] a form of vehemen-
and earnestness, like that, Ephes. 6. 16.
above all, taking the shield of Faith. As
ith hath a prelation there before all the
aces, so Swearing here before all other Vices.
Swear not] (i. e.) *vainly, rashly, profanely*;
r otherwise 'tis a lawful thing, and a part
Gods worship, as I have shewed: but swear
t vain Oaths, by the Creatures, Heaven,
Earth, &c. Which is to advance the crea-

ture

ture into the room of God. A sin to which the Jews were much addicted. But, *Let your yea, be yea; and nay, nay:* (*i. e.*) accustom your selves to short and plain Affirmations and Negations, to a simple and candid expression of your minds. And the thundering Argument that backs it, is this; [*lest ye fall into Condemnation*] (*i. e.*) lest for these things the Judge of Heaven and Earth pass a Sentence of condemnation to Hell upon you. Oh Sirs! Dare you touch with this hot iron? Dare you from henceforward commit that Sin, that you know will bring you under the condemnation and judgment of God? Do you know what it is for a soul to be cast at Gods bar? Did you never see a poor malefactor tried at the Assizes, observe how his face gathers paleness, how his Legs tremble, and Death displays its colours in his cheeks, when sentence is given upon him? But what's that to Gods condemnation? What is a Gallows to Hell? Another Text I would recommend to your consideration is that, Exod. 20.7. *The Lord will not hold him guiltless that taketh his Name in vain.* Where vain Oaths are especially included. Now what doth God mean, when He saith, He will not hold him guiltless? The meaning is plain, his sin shall be reckoned and imputed to him, that

lye upon his Soul; he shall be bound o-
to answer God for them. O terrible sen-
ce! What Soul can bear it, or stand before
Blessed is the man (saith *David*) *to whom*
Lord imputeth not iniquity. Surely then,
ed is that man, to whom God will impute
m. And to the Swearer they shall all be im-
ed, if he breake not off his sin by repen-
ce, and get a Christ the sooner. O Soul!
w dar'st thou think of going before the Lord
th the guilt of all thy sins upon thee? When
rist would administer the very spirit of Joy
one sentence to a poor Sinner, Matth. 9. 4.
said, *Son, be of good chear, thy sins are for-*
n. And when God would contract the sum
all misery into one word, He saith, *His sins*
all lie down with him in the dust, Job 20. 11.
soul! One of these days thou shalt be laid
thy Death-bed, or see the Waves that shall
mb thee leaping and roaring upon every
e, and then thou wilt surely have other
ghts of the happiness that lies in remission
sin, than thou hast now. Observe the most
rrigible Sinner then; hearke how he sighs,
groans, and cryes, Ah Lord! and must I
? And then see how the tears trickle down
Cheeks, and his heart ready to burst with
him. Why, what's the matter? Oh, the

O Lord

Lord will not pardon him, he holds him guilty. If he were sure his sins were forgiven, then he could die; but oh! to appear before the Lord (in them) appals him, daunts him, kills the very heart of him. He would faine cry for mercy; but Conscience stops his mouth. Oh, saith Conscience, how canst thou move that tongue to God in prayer for mercy, that hath so often rent and torn his glorious Name by Oaths and Curses? Sirs! I pray you, do not make light of these things: they will look wishtly upon you one of these days, except ye prevent it by sound conversation.

Arg. 5. And then lastly, to name no more, I pray you consider, that a customе of vain words and prophane Oaths, is as plain an indication and discovery of an unregenerate Soul, as any in the world. This is a sure sign thou art none of Christs, nor hast any thing to do with the promises and privileges of his people; for by this the Scripture distinguisheth the state of Saints and Sinners, *Eccl.* 9. 2. *There is one event to the righteous, and to the wicked; to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an Oath.* Mark; he that sweareth, and he that feareth an

Oath,

oath, do as manifestly distinguish the Chil-
en of God from wicked Men, as clean and
nclean, righteous and wicked, sacrificing
d not sacrificing. This fruit of the tongue
inly shews what the tree is that bears it.
h. 32. 6. *The vile person will speak of vil-*
ny; and out of the abundance of the heart,
e mouth speaks. Loquere, ut videam, said
e, Speak, that I may see what you are.
ook what is in the heart, that is vented by the
ongue: where the treasures of Grace are in
e Heart, words ministring Grace will be in
e Lips, Psal. 37. 30. *The mouth of the righ-*
us speaketh wisdom, and his tongue talketh
Judgment; for the law of the Lord is in his
art. To this sense we must understand that
cripture, Mat. 12. 27. *By thy words thou shalt*
justified, and by thy words thou shalt be con-
mned. Certainly, Justification and Con-
mnation, in the Day of Judgment, shall not
s upon us meerly for the good or bad words
e have spoken; but according to the state of
e person, and frame of the heart. But the
aning is, that our words shall justifie or con-
mn us in that day, as evidences of the state
d frame of the Soul. We use to say, such
witnesses hang'd a man; the meaning is, the
vidence they gave cast and condemned him.

Oh

Oh think seriously of this; if words evidence the state of the Soul, what a woful state must thy Soul needs be in, whose mouth overflows with Oaths and Curses! How many witnesses will be brought in, to cast them in the great Day? *Your own tongues shall then fall upon you*, as the expression is, *Psal.* 64. 8. And out of your own mouth, God will fetch abundant evidence to condemn you. And thus I have opened unto you the evil of vain words, and prophane Oaths; and presented to your view their several aggravations. If by these things there be a relenting pang upon thy heart, and a serious resolution of reformation, then I shall commend these few helps or means to thy perusal, and conclude this Head. And the first Help is this.

Help 1. Seriously fix in thy thoughts that Scripture, Matth. 12. 36. *But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of Judgment.* Oh let it sound in thine ears day and night! Oh ponder them in thy heart. [*I say unto you*] I that have always been in the Fathers bosome, and do fully know his mind; I that am constituted the Judge of quick and dead, and do fully understand the rule of judgment, and the whole process thereof; I say, and do assure

you,

u that [*every idle word that men ſhall ſpeak.*]
i.e.)every word that hath not a tendency and
ference to the Glory of God, though there
no other obliquity or evil in them than this,
t they want a good end. How much more
n ſcurrilous Words, bloody Oaths and
ſphemies! [*Men ſhall give an account thereof*]
t is, ſhall be caſt and condemned to ſuffer
wrath of God for them; as appears by that
allel Scripture, 1 *Pet.* 4. 4, 5. For as the
rned obſerve, there is plainly a *Metalepſis*
theſe words; The *Antecedent to give an*
unt, is put for the *Conſequent* puniſhment,
condemnation to hell-fire; the certainty
ereof admits but of this one exception, *viz.*
rvenient repentance, or a pardon obtained
ough the blood of Chriſt here, before you
preſented at that judgment-ſeat. Oh then,
t a bridle ſhould this Text be to thy extra-
ant tongue! I remember *Hierom* was wont
ay, *Whether I eat or drink, or whatever I*
methinks I ſtill hear the ſound of theſe words
mine ear, Ariſe ye dead, and come to judg-
t. Oh that the ſound of the words may
lways in your ears!

Help 2. Conſider before you ſpeak, and
not raſh to utter words without knowledge.
that ſpeaks what he thinks not, ſpeaks *Hy-*

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pocritically; and he that thinks not what to ſpeak, ſpeaks *inconſiderately*. You have cauſe to weigh your words, before you deliver them by your tongue; for whether you do, or do not, the Lord *pondereth* them. Records are kept of them; elſe you could not be called to an account for them, as I ſhewed you you muſt.

Help 3. Reſign up your Tongues to God every day, and beg him to guide and keep it. So did *David*, Pſalm 141. 3. *Set a watch, O Lord, before my mouth, and keep thou the door of my lips.* Beg him to keep you from provocations and temptations; or if you fall into them, intreat him for ſtrength to rule your ſpirits in them, that you may not be conquered by temptations.

Help 4. But above all, labour to get your Souls cleanſed and purified by Faith, poſſeſſed with ſaving and gracious Principles: All other means will be ineffectual without this. Oh ſee the vileneſs of thy nature, and the neceſſity of a change to paſs upon it! Firſt make the tree good, and then his fruit good: a new Nature will produce new words and actions. To bind your ſouls with Vows and reſolutions, while you are ſtrangers to a regenerate work, is to bind *Sampſon* with green withs, whilſt his locks rema

main upon his head. I will shut up this with Advice of that divine Poet, Mr. *George bert*; it may be it may affect thee, and run thy thoughts when thou art alone.

ke not his Name, who made thy mouth, in vain;
it gets thee nothing, and hath no excuse.
t and wine, plead a pleasure; avarice, gain:
ut the cheap Swearer, through his open sluice,
Lets his Soul run for nought, as little fearing.
Were I an Epicure, *I could hate swearing.*

en thou dost tell another's jest, therein
mit the Oaths, which true Wit cannot need;
kout of tales the wirth, but not the sin.
le pares his apple, that will cleanly feed.
Play not away the vertue of that Name,
Which is thy best stake, when grief makes thee
[*tame.*
e cheapest sins most dearly punisht are,
ecause to shun them also is so cheap:
we have wit to mark them, and to spare.
O crumble not away thy Souls fair heap.
If thou wilt die, the gates of Hell are broad:
Pride, and full sins, have made the way a road.

III. CAUTION.

THe next danger I ſhall give you warnin of, is the ſin of *Uncleanneſs*; with whic I fear, too many of the rude and looſer ſort Seamen defile themſelves; and poſſibly, t temptations to this ſin are advantaged a ſtrengthened upon them more than others, their condition and imployments. Let no m be offended that I here give warning of this ev I intend to aſperſe no mans perſon, nor ra up jealouſie againſt any: but would faithfu diſcharge my duty to all, and that in all thin

It was the complaint of *Salvian* m ny hundred years ago, that he cou not ſpeak againſt the Vices of me but one or other would thus obje

Gubern. Dei, lib. 4. Salv.

There he meant me, he hit me; and ſo *ſtorm & fret*. Alas, (as he replieth) *it is not we that ſp to you, but your own Conſciences; we ſpeak the Order, but Conſcience ſpeaks to the Per* I ſhall uſe no other Apology in this caſe. T this Sin is a dreadful Gulph, a quick-Sand t hath ſuck'd in and deſtroyed thouſands truely apparent, both from Scripture and E perience. *Solomon* tells us, Prov. 22. 14. T

is a deep ditch, into which ſuch as are abhorred of the Lord ſhall fall. Oh the multitudes of dead that are there! And if ſo, I cannot in duty to God, or love to you be ſilent, where the danger is ſo great. It is both needful, and beſides my intention, here to inſiſt largely upon the explication of the particulars by which uncleanneſs is diſtributed: the more ordinary and common ſins of this kind are known by the names of Adultery and Fornication: the latter is, when ſingle perſons come together, out of the ſtate of marriage; the former is, when at leaſt one of the perſons committing uncleanneſs is contracted in marriage. This now is the evil I ſhall warn you of. And that thou maiſt never fall into this pit, I ſhall endeavour to fence and hedge up thy way to it by theſe enſuing Arguments: And oh that the light of every Argument may be powerfully reflected upon your Conſcience! Many men are very wiſe in generals, but very vain διαλογισμοῖς, in the reaſonings, or imaginations, as the Apoſtle calls them, *Rom.* 1. 22. (*i.e.*) in their *practical inferences.* They are good at ſpeculation, but bunglers at application. But it is truth in the particulars, that, like an hot iron, pierces; and oh that you might finde theſe to be ſuch in your Soul! To that end, conſider.

Arg. 1. The names and titles by which thi
ſin is known in Scripture, are very vile and ba
The Spirit of God, doubtleſs, hath put ſuc
odious names upon it, on purpoſe to deter an
affright men from it. In general, it's calle
Luſt; and ſo (as one notes) it beareth th
name of its mother. It is *Uncleanneſs* in th
abſtract, *Numb.* 5. 19. Filthineſs it ſelf; *A*
abomination, Ezek. 22. 11. And they tha
commit it, are called *abominable*, Revel. 21. 8
Varro ſaith, the word imports that which is no
lawful to mention; or rather, abominabl
perſons are ſuch as are not fit for the ſociety o
men, ſuch as ſhould be huſht out of all men
company: They are rather to be reckoned t
beaſts than men. Yea, the Scripture com
pares them to the filthieſt of beaſts, even t
Dogs: When *Iſhboſheth* charged this ſin upo
Abner, 2 Sam. 3. 8. *Am I a dogs head*, (ſait
he) *that thou chargeſt me with a fault concern
ing this woman?* And in Deut. 23. 18 *Th
hire of a whore*, and the *price of a dog*, are pu
together. The expreſſion of this luſt in word
or geſture, is called *neighing*, Jer. 5. 8. Eve
as fed horſes do, that ſcatter their luſt promi
cuouſly. Or if the Scripture ſpeaks of them a
men, yet it allowes them but the extern
ſhape of men, not the underſtanding of men

Among

Among the Jews they were called Fools in Iſrael, 2 *Sam.* 13.13. and ſo Prov. 6.32. *Whoſo committeth adultery with a woman, lacketh underſtanding.* And ſinners, Luke 7.37. *And behold a woman that was a* [*ſinner*;] that is, an eminent notorious ſinner: by which term, the Scripture deciphers an unclean perſon; as if among ſinners there were none of ſuch a prodigious ſtature in ſin as they. And we finde that when the ſpirit of God would ſet forth any ſin by an odious name, he calls it Adultery; ſo Idolatry is called Adultery, *Ezek.* 16. 32. And indeed this ſpiritual and corporal Adultery, oftentimes are found in the ſame perſons. They that give themſelves up to the one, are by a righteous hand of God given up to the other, as it is too manifeſtly and frequently exemplified in the World. So earthly-mindedneſs hath this name put upon it, on purpoſe to affright men from it, *Jam.* 4.4. Now certainly, God would never borrow the name of this ſin to ſet out the evil of other ſins, if it were not moſt vile and abominable. It's called the ſin of the *Gentiles*, or heathen, 1 *Theſ.* 4. 5. And oh that we could ſay, it were only among them that know not God! Now then, are you able to look theſe Scriptures in the face, and not bluſh? Oh what a ſin is this! Art thou willing to be

ranked with *Fools*, *Dogs*, *Sinners*, *Heathens*, and take thy lot with them? God hath planted that affection of ſhame in thy nature, to be a a guard againſt ſuch filthy luſts; it's a ſin that hath filthineſs enough in it, to defile the tongue that mentions it, *Epheſ.* 5. 3.

Arg. 2. It is a ſin that the God of Heaven hath often prohibited, and ſeverely condemned in the Word, which abundantly declares his abhorrence of it. You have prohibition upon prohibition, and threatning upon threatning in the Word againſt it. Exod. 20. 14 *Thou ſhalt not commit adultery.* This was delivered upon Mount *Sinai*, with the greateſt ſolemnity and terrour, by the mouth of God himſelf. Turn to, and ponder the following Scriptures, among many others, *Prov.* 5. 2, 3, 4. *Acts* 5. 29. *Roman.* 1. 24, 29. *Rom.* 13. 13. 1 *Cor.* 6. 13, 14, 15, 16, 18. 2. *Cor.* 12. 21. *Gal.* 5. 29. *Epheſ.* 5. 3. *Col.* 3. 5. 1 *Theſ.* 4. 2, 3, 4, 5. *Heb.* 12. 16. *Heb.* 13. 4. All theſe, with many others, are the true ſayings of God; By them thou ſhalt be tryed in the laſt day. Now conſider how terrible it will be, to have ſo many words of God, and ſuch terrible ones too, as moſt of thoſe are, to be brought in and pleaded againſt thy Soul in that day: mountains & hills may depart, but theſe words ſhall not depart;

Heaven

eaven and Earth ſhall paſs away, but not one
tle of the Word ſhall paſs away. Believe it,
nner, as ſure as the Heavens are over thy
ad, and the Earth under thy feet, they ſhall
e day take hold of thee, though we poor
orms, who plead them with thee, die and
riſh. Zech. 1. 5, 6. *The Lord tells us it ſhall*
fall to the ground. Which is a borrowed
eech from a Dart that is flung with a weak
nd; it goes not home to the mark, but falls
the ground by the way. None of theſe
ords ſhall ſo fall to the ground.

Arg. 3. It is a Sin that defiles and deſtroys
e body, 1 *Cor.* 6. 18. *He that committeth a-*
ltery, ſinneth againſt his own body. In moſt
her ſins the body is but the *Inſtrument*, here
is the *Object* againſt which the ſins is com-
itted; that body of thine, which ſhould be
e Temple of the holy Ghoſt, is turned into a
e of filthineſs; yea, it not only *defiles*, but
ſtroys it. *Job* calls it *a fire that burneth to*
ſtruction, *Job* 31. 12. or as the *Septuagint*
ads it, a fire that burneth in all the Members.
is a ſin that God hath plagued with ſtrange
d terrible diſeaſes; that *Morbus Gallicus*, and
dor Anglicus, and that *Plica Polonica* where-
you may read in *Bolton*'s four laſt things,
ge 30. and *Sclater* on *Rom.* 1. 30. Theſe
were

were judgment ſent immediately by Gods own hand, to correct the new ſins and enormities of the world; for they ſeem to put the beſt Phyſicians beſides their Books. Oh how terrible is it to lie groaning under the ſad effects of this ſin! As *Solomon* tells us, Prov. 5. 11. *And thou mourn at the laſt, when thy fleſh and thy body are conſumed.* To this ſenſe ſome expound that terrible Text, Hebr. 13. 4. *Marriage is honourable in all, and the bed undefiled but Whoremongers and Adulterers God will judge:* (*i. e.*) with ſome remarkable judgment inflicted on them in this world: if it eſcape the puniſhment of men, it ſhall not eſcape the vengeance of God. Ah! with what comfort may a man lie down upon a ſick bed, when the ſickneſs can be looked upon as a Fatherly Viſitation coming in Mercy? But thou that ſhorteneſt thy life, and bringeſt ſickneſs on thy ſelf by ſuch a ſin, art the Devil's Martyr; and to whom canſt thou turn in ſuch a day for comfort?

Arg. 4. Conſider what an indelible blot it is to thy nature, which can never be wiped away; though thou eſcape with thy life, yet, as one ſays, thou ſhalt be burnt in the hand, yea, branded in the forehead. What a foul ſcar is that upon the

face

face of *David* himſelf, which abides to this day? *He was upright in all things, ſave in the matter of* Uriah. And how was he ſlighted by his own Children and Servants after he had committed this ſin? Compare 1 *Sam.* 2. 30. with 2 *Sam.* 12. 10, 11. *A wound and diſhonour ſhall he get; and his reproach ſhall not be wiped away. This is to give thine honour to another,* Prov. 5. 9. The ſhame and reproach attending it, ſhould be a preſervative from it. Indeed the Devil tempts to it by hopes of ſecreſie and concealment; but though many other ſins lie hid, and poſſibly ſhall never come to light, until that day of manifeſtation of all hidden things, yet this is a ſin that is moſt uſually diſcovered. Under the Law, God appointed an extraordinary way for the diſcovery of it, *Numb.* 5. 13. And to this day the Providence of God doth often very ſtrangely bring it to light, though it be a deed of darkneſs. The Lord hath many times brought ſuch perſons, either by terrors of Conſcience, Phrenſie, or ſome other means, to be the publiſhers and proclaimers of their own ſhame. Yea, obſerve this, ſaith Reverend Mr. *Hilderſham* on the Fourth of *John*, even thoſe that are moſt cunning to conceal and hide it from the eyes of the world, yet through the juſt judgment of God, every one ſuſpects and condemns

demns them for it; this daſhes in pieces, at one ſtroke, that Veſſel in which the precious Ointment of a good name is carried. A fool in *Iſrael* ſhall be thy title; and even Children ſhall point at thee.

Arg. 5. It ſcatters thy ſubſtance, and roots up the foundation of thy eſtate, *Job* 31. 12. *It roots up all the increaſe. Strangers ſhall be filled with thy wealth, and thy labours ſhall be in the houſe of a ſtranger.* Prov. 5. 10. *For by means of a whoriſh woman, a man is brought to a morſel of bread,* Prov. 6. 26. It gives rags for its Livery (ſaith one:) and though it be *furthered* by the fulneſs, yet it's *followed* with a morſel of bread. This is one of thoſe temporal Judgments with which God puniſhes the unclean perſon in this life. The word *Delilah*, which is the name of an Harlot, is conceived to come from a root that ſignifies to exhauſt, drain, or draw dry. This ſin will quickly exhauſt the fulleſt eſtate; and oh what a dreadful thing will this be, when God ſhall require an account of thy Stewardſhip in the great day! How righteous is it, that that man ſhould be fuel to the wrath of God, whoſe health and wealth have been ſo much fuel to maintain the flame of Luſt! Oh how laviſh of their eſtates are ſinners to ſatisfie their Luſts! If the Members

Members of Chriſt be ſick, or in Priſon, they may there periſh and ſtarve, before they will relieve them; but to obtain their Luſts, Oh how expenſive! *Ask me never ſo much, and I will give it*, ſaid *Shechem*, Geneſ. 34. 12. *Ask what thou wilt, and it ſhall be given thee*, ſaid *Herod* to the daughter of his *Herodias*. Well, you are liberal in ſpending treaſures upon your luſts; and believe it, God will ſpend treaſures of wrath to puniſh you for your Luſts. It had been a thouſand times better for thee, thou hadſt never had an eſtate, that thou hadſt begg'd thy bread from door to door, than to have ſuch a ſad reckoning as thou ſhalt ſhortly have for it.

Arg. 6. Oh ſtand off from this ſin, becauſe it is a pit out of which very few have been recovered that have fallen therein. Few are the footſteps of returners from this den. The longer a man lives in it, the leſs power he hath to leave it. It is not only a *damning*, but an *infatuating* ſin. The danger of falling this way muſt needs be great, and the fall very deſperate, becauſe few that fall into it do ever riſe again. I ſhall lay two very terrible Scriptures before you to this purpoſe; either of them enough to drive thee ſpeedily to Chriſt, or to drive thee out of thy wits: the one is that, Eccleſ. 7. 26. *And I finde more bitter than death*

death, the woman whose heart is snares and nets, and whose hands are bands: Whoso pleaseth God shall escape from her; but the sinner shall be taken by her. The Argument which the Spirit of God uses here to dissuade from this Sin, is taken from the *subject*; they that fall into it, for the most part, are persons in whom God has no delight, and so in judgment are delivered up to it, and never recovered by Grace from it. The other is that in *Prov.* 22. 14. *The mouth of a strange woman is a deep pit; he that is abhorred of the Lord shall fall therein.* Oh terrible word! able to daunt the heart of the secures sinner; your whores *embrace* you, yea, but God *abhors* you; you have their *love*, oh but you are under Gods *hatred!* What say you to these two Scriptures? If you are not Atheists, methinks such a word from the mouth of God, should strike like a Dart through thy Soul. And upon this account it is that they never are recover'd, because God has no delight in them. If this be not enough, view one Scripture more, Prov. 2. 18, 19. *For her house inclineth unto Death, and her paths unto the dead: None that go to her return again, neither take they hold of the paths of life.* Reader, if thou be a person addicted to this sin, go thy ways, and think seriously what a case thou

ou art in. *None return again (i.e.)* a very w of many: the Examples of such as have en recovered are very rare. *Pliny* tells that *Mermaids* are commonly seen in green eadows, and have inchanting Voices; but ere are alwayes found heaps of dead mens ones lying by them. This may be but a fabulous ory: But I am sure it is true of the Harlot, hose Syren-Songs have allured thousands to eir inevitable destruction. It's a captivating n, that leads away the sinner in triumph; ey cannot deliver their souls: Prov. 7. 22. *He eth after her straightway, as an Ox goeth to e slaughter, or as a* [*Fool*] *to the correction of e stocks.* Mark; a Fool: it dementates and efools men, takes away their understanding: he *Septuagint* renders it, ὡσεὶ κύων ἐπὶ δέσμην, s a dog to the collar; or, like as we use to say, dog in a string. I have read of one, that having by this sin wasted his body, was told by hysicians, that except he left, he would uickly lose his Eyes; he answered, If it be o, then *Vale lumen amicum*, Farewel sweet ight. And I remember *Luther* writes of a ertain Nobleman in his Country, who was so esotted with the Sin of Whoredome, that he was not ashamed to say, That if he might live here for ever, and be carried from one stews

to

to another, he would never desire any other Heaven. The greatest Conquerors that have subdued Kingdoms, and scorned to be commanded by any, have been miserably enslaved and captivated by this Lust. Oh think sadly upon this argument; God often gives them up to Impenitency, and will not spend a rod upon them to reclaim them. See *Hos.* 4. 14. *Revel.* 22. 11,

Arg. 7. And then in the *7th* place, Those few that have been recovered by Repentance out of it, oh how bitter hath God made it to their souls! *I finde it* (saith *Solomon*) *more bitter than Death*, Eccl. 7. 26. Death is a very bitter thing; Oh what a struggling and reluctance is there in nature against it? But this is more bitter. Poor *David* found it so, when he roared under those bloody lashes of Conscience for it, in *Psalm* 51. Ah! when the Lord shall open the poor sinners eyes, to see the horrid guilt he hath hereby contracted upon his own poor soul, it will haunt him as a Ghost, day and night, and terrifie his Soul with dreadful forms and representations. O dear-bought pleasure, if this were all it should cost. What is now become of the pleasure of sin? Oh! what gall and wormwood wilt thou taste, when once the Lord shall bring thee to a sight of

it! the Hebrew word for Repentance [*Na-*
m] and the Greek word [*Metamelia*] the
signifies an *irking of the Soul*, and the other
nifies *After-grief*. Yea, it is called *A ren-*
g of the heart, as if it were torn in pieces in
mans breast. Ask such a poor soul, what
thinks of such Courses now? Oh now it
ths, abhors it self for them. Ask him, if he
e sin in that kinde again? You may as well
k me (will he answer) whether I will thrust
hand into the fire. Oh it breeds an *in-*
nation in him against himself. That word
] 2 *Cor.* 7. 11. signifies the rising of
stomack with very rage, and being sick
th anger. Religious wrath is the fiercest
ath. Oh what a furnace is the breast of the
or penitent! what fumes, what heats do
ound in it, whilst the sin is even before him,
the sense of guilt upon him? One night of
nal pleasure will keep thee many days and
hts upon the rack of horrour, if ever God
e thee repentance unto life.

Arg. 8. And if thou never repent, as indeed
few do that fall into this sin, then consider
w God will follow thee with eternal ven-
nce. Thou shalt have flaming Fire for
ming Lusts. This is a sin that hath a scent of
and brimstone with it, wherever you meet

with it in Scripture. The Harlots guests a
lodged in the *depths of Hell*, Prov. 9. 18. N
more perfumed beds; they must now lie dow
in flames. Whoremongers shall have the
part in the Lake that burneth with fire an
brimstone; which is the second death, *Rev.* 2
8. Such shall not inherit the Kingdom
God and Christ, 1 *Cor.* 6. 9. No Dog sha
come into the New *Jerusalem*; there shall
no wise enter in any thing that defileth,
that worketh abomination. You have spe
your strength upon sin, and now God se
himself a work to shew the glory of his Pow
in punishing, *Rom.* 9. 22. The wrath of G
is transacted upon them in Hell by his ow
immediate hand, *Heb.* 10. 30. Because
Creature is strong enough to convey all
wrath, and it must all be poured out up
them, therefore he himself will torment th
for ever with his own immediate Power; n
he will *stir up all his wrath*, and sinners sh
know the price of their pleasures. The puni
ment of *Sodom*, is a little Map of Hell, a
may say. Oh how terrible a day was t
upon those unclean wretches! but that fire
not of many days continuance; when it
consumed them, and their houses, it went
for want of matter: but here, the breath

Lord like a ſtream of brimſtone, kindles it. ſe pleaſure was quickly gone, but the ſting d torment abide for ever. *Who knoweth the wer of his anger? Even according to his fear, his wrath*, Pſal. 90. 11. Oh conſider, how l this Almighty Power rack and torment e! Think on this, when ſin comes with a ling face towards thee in the temptation, think! If the humane nature of Chriſt re-led, when this Cup of Wrath was given him drink; if he were ſore amazed at it, how t thou a poor worm, bear and grapple with r ever?

rg. 9. Conſider further, how cloſely ſo-r thou carrieſt thy wickedneſs in this world, ugh it ſhould never be diſcovered here, yet e is a day coming when all will out, and before Angels and Men. God will rip thy ſecret ſins, in the face of that great gregation, at the day of Judgment: then which was done in ſecret ſhall be proclai-as upon the houſe-top, *Luk.* 12. 3. *Then will judge the* [*ſecrets*] *of men*, Rom. 2. 16. *bidden things of darkneſs will be brought in-e open light.* Sinner, there will be no ſcul-g for thee in the Grave, no declining this thou refuſedſt indeed to come to the *Throne* ace, when God invited thee, but there will

be no refusing to appear before *the bar of Justice*, when Christ shall summon thee. And as thou canst not decline appearance, so neither canst thou then palliate and hide thy wickedness any longer: for then shall the *Books* be opened; the book of Gods Omniscience, and the book of thine own Conscience, wherein all thy secret villany is recorded; for though it ceased to speak to thee, yet it ceased not to write and record thy actions. If thy shameful sin should be divulged now, it would make thee tear off thine hair in indignation; but then all will be discovered. Angels and men shall point at thee, and say, Lo, this is the Man, this is he that carried it so smoothly in the world. Mr. *Thomas Fuller* relates a story of *Ottocar* King of *Bohemia*, *who refusing to do his homage to* Rodolphus *the first*, *Emperour*, *being at last sorely chastised with war*, *condescended to do his homage privately in a Tent: but the Tent was so contrived by the Emperours Servants*, (saith the Historian) *that by drawing one cord it was all taken away*, *and so* Ottocar *presented on his knees*, *doing Homage to the Emperour*, *in view of three Armies*. O Sirs, you think to carry it closely, you wait for the Twilight that none may see you; but alas! it will be to no end, this day will discover it;

hen what confuſion and everlaſting ſhame
ill cover thee! Will not this work then?

Arg. 10. Laſtly, conſider but one thing more,
nd I have done. By this ſin thou doſt not on-
damn thine own Soul, but draweſt another
o hell with thee. This ſin is not as a ſingle
ullet that kills but one, but as a chain-ſhot,
kills many, two at leaſt, unleſs God give
epentance. And if he ſhould give thee repen-
nce, yet the other party may never repent,
nd ſo periſh for ever through thy wickedneſs;
nd oh, what a ſad conſideration will that be
o thee, that ſuch a poor Soul is in Hell, or
ikely to go thither by thy means! Thou haſt
ade faſt a ſnare upon a Soul which now
hou canſt not untie; thou haſt done that which
ay be matter of ſorrow to thee as long as
ou liveſt; but though thou canſt grieve for
, thou canſt not remedy it. In other ſins it
not ſo; If thou hadſt ſtoll'n anothers Goods,
ſtitution might be made to the injured party,
it here can be none. If thou hadſt murthered
nother, thy ſin was thine own, not his that
as murthered by thee; but this is a compli-
ted ſin, defiling both at once; and if neither
pent, then oh what a ſad greeting will theſe
or wretches have in hell! how will they curſe
e day, that ever they ſaw each others face!

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Oh what an aggravation of their misery will this be! For look, as it will be matter of joy in Heaven, to behold such there as we have been instrumental to save; so must it needs be a stinging aggravation of the misery of the damned, to look upon those that have been the instruments and means of their damnation. Oh, methinks, if there be any tenderness at all in thy Conscience, if this sin have not totally brawned and stupified thee, these Arguments should pierce like a sword, through thy guilty Soul. Reader, I beseech thee, by the mercies of God, if thou have defiled thy Soul by this abominable sin, speedily to repent. Oh get the blood of sprinkling upon thee; there is yet mercy for such a wretch as thou art, if thou wilt accept the terms of it. *Such were some of you, but you are washed*, 1 Cor. 6. 11. Publicans and Harlots may enter into the Kingdom of God, *Matth.* 21. 31. Though but few such are recovered, yet how knowest thou but the hand of mercy may pull thee, as a brand out of the fire, if now thou wilt return and seek it with tears? Though it be *a fire that consumeth unto destruction*, as *Job* calls it, *Job* 1. 12. yet it is not an unquenchable fire, the blood of Christ can quench it.

And for you whom God hath kept hitherto from

om the contagion of it, O bless the Lord, and
e all Gods means for the prevention of it.
he seeds of this sin are in thy nature; no
ank to thee, but restraining grace, that thou
t not delivered up to it also. And that thou
ayest be kept out of this Pit, conscionably
actise these few Directions.

Direct. 1. Beg of God a clean heart, renewed
d sanctified by saying grace; all other en-
avours do but palliate a cure: the root of this
deep in thy nature, Oh get that mortified.
Matth. 15. 9. *Out of the heart proceed fornicati-
s, adulteries,* 1 Pet. 2. 11, 12. *Abstain from
dly lusts* —— *having your Conversation honest.*
he lust must first be subdued, before the con-
rsation can be honest.

Direct. 2. Walk in the fear of God all the
y long, and in the sense of his Omniscient
e, that is ever upon thee. This kept *Joseph*
om this sin, *Gen.* 39. 9. *How can I do this wic-
dness, and sin against God?* Consider, the
rkness hideth not from him, but shineth as
e light. If thou couldst finde a place where
e eye of God could not discover thee, it were
mewhat: Thou darest not to act this wicked-
s in the presence of a Childe, and wilt thou
venture to commit it before the face of God?
e that Argument, *Pro.* 5. 20. *And why wilt thou*

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my Son, be raviſht with a ſtrange woman, and embrace the boſome of a ſtranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

Direct. 3. Avoid lewd Company, and the Society of unclean perſons; they are but *panders* for Luſt. *Evil communication corrupts good manners.* The tongues of ſinners do caſt fire-balls into the hearts of each other, which the corruption within is eaſily kindled and enflamed by.

Direct. 4. Exerciſe thy ſelf in thy Calling diligently. It will be an excellent means of preventing this ſin. It is a good obſervation that one hath; That *Iſrael* was ſafer in the Brick-kilns in *Egypt*, than in the Plains of *Moab*, 2 Sam. 11. 2. *And it came to paſs in the Even-tide, that* David *aroſe from off his bed, and walked on the roof of the Kings houſe*; and this was the occaſion of his fall. See 1 *Tim.* 5. 11, 13.

Direct. 5. Put a reſtraint upon thine appetite: feed not to exceſs. Fulneſs of bread and idleneſs were the ſins of *Sodom*, that occaſioned ſuch an exuberancy of Luſt. *They are like fed horſes, every one neighing after his neighbours Wife. When I had fed them to the full, they then committed Adultery, and aſſembled themſelves by troops in the Harlots houſes.* Jer. 5. 7, 8.

Sine Cerere & Baccho friget Venus.

This

This is a ſad requital of the bounty of God, in giving us the enjoyment of the creatures, to make them fuel to luſt, and inſtruments of ſin.

Direct. 6. Make choice of a meet Yoke-fellow, and delight in her you have choſen; This is a lawful Remedy; See 1 *Cor.* 7. 9. God ordained it, *Gen.* 2. 21. But herein appears the corruption of nature, that men delight to tread by-paths, and forſake the way which God hath appointed; as that Divine Poet Mr. *Herbert* ſaith:

If God had laid all common, certainly,
Man would have been the cloſer: but ſince now
God hath impal'd us, on the contrary, [*plow.*
Man breaks the fence, and every ground will
O what were man, might he himſelf miſplace!
Sure, to be croſs, he would ſhift feet and face.

Stollen waters are ſweeter to them, than thoſe waters they might lawfully drink at their own fountain: but withal know, it is not the having, but the delighting in a lawful Wife, as God requires you to do, that muſt be a fence againſt this ſin. So *Solomon*, Prov. 5. 19. *Let her be as the loving Hinde, and pleaſant Roe; Let her Breaſts ſatisfie thee at all times, and be thou raviſht always with her love.*

Direct.

Direct. 7. Take heed of running on in a course of sin, (especially Superstition and Idolatry) in which cases, and as a punishment of which evils, God often gives up men to these vile affections, *Rom.* 1. 25, 26. *Who changed the truth of God into a lye* [*worshipped*] *and served the Creature more than the Creator, who is blessed for ever, Amen.* [*For this cause*] *God gave them up unto vile affections,* &c. They that defile their Souls by Idolatrous practises, God suffers as a just recompence their bodies also to be defiled with uncleanness, that so their ruine may be hastened. Let the admirers of Traditions beware of such a judicial Tradition as this is. Wo to him that is thus delivered by the hand of an angry God: No punishment in the world like this, when God punishes sin with sin. When he shall suffer those κάλυκας ἰυνίας, those common notices of Conscience to be quench'd, and all restraints to be removed out of the way of sin, it will not be long ere that sinner come to his own place.

IV. CAU-

IV. CAUTION.

IN the next place, I ſhall make bold to expoſtulate a little with your Conſciences concerning the precious mercies you have received, and the ſolemn promiſes you have bound your ſelves withal for the obtaining of thoſe mercies. I fear God hath many bankrupt debtors among you, that have dealt ſlipperily and unfaithfully with him; that have not rendred to the Lord according to the great things he hath done for them, nor according to thoſe good things they have vowed to the Mighty God of *Jacob*: But ſurely, if thou be a *deſpiſer* of mercy, thou ſhalt be a *pattern* of wrath; God will *remember* them in fury, who *forget* him in his favours. I will tell you what a grave and eminent Miniſter once told his people (dealing with them about this ſin of unthankfulneſs for mercy) and I pray God it may affect you duely: *Let us all mourn* (ſaith he) *and take on; we are all behind-hand with God: The Chriſtian world is become bankrupt, quite broke, makes no return to God for his love. He is ſuing out proceſs to ſeize upon body, goods, and life, and will be put off no longer: Bloody Bayliffs are*

Mr. Lockier *on* Col. 1. p. 113.

are abroad for bad debtors all the world over. Christians are broke, and make no return, and God is breaking all. He cannot have what he would have, what he should have; he will take what he can get: for money, he will take goods, limbs, arms, legs; he will have his own out of your skin, out of your blood, out of your bodies and souls. He is setting the Christian world as light and as low as they have set his love. Ah Lord! what a time do we live in? Long-suffering is at an end, Mercy will be righted in Justice, Justice will have all behinde, it will be paid to the utmost farthing; 'twill set abroach your blood, but 'twill have all behinde, &c.

Do you hear, Souls? Is not this sad news to some of you; who have received vast sums of mercy, and given God your bond for the repayment of him in praise and answerable fruit, and yet forfeited all, and lost your credit with God? Oh how can you look God in the face, with whom you have dealt so perfidiously? I am now come in the Name of God to demand his due of you; to call to remembrance the former receipts of mercy which you minde not, but God doth, and there is a witness in your bosome that doth, and will one day witness to your faces, that you have dealt perfidiously with your God; your souls have been the *graves* of

of mercy, which should have been as so many gardens where they should have lived and flourished. I am come now to open those graves, and view those mercies that your unthankfulness hath killed and buried; to lay them before your eyes, and see whether your ungrateful hearts will bleed upon them. Buried mercies are not lost for ever; they shall as certainly have a day of * resurrection as thy self: It were better for thee they should have a resurrection now in thy heart, than to rise as witnesses against thee, when thou shalt rise out of the dust; that will be a terrible Resurrection indeed, when they shall come to plead against thy Soul: nothing pleads more dreadfully against a Soul, than abused mercy doth. But I shall come to the particulars upon which I interrogate your Consciences; and I pray deal truly and ingenuously in answering these Queries.

* There is a double Resurrection of Mercy: A resurrection of Mercy in Mercy, & a Resurrection of Mercy in Wrath: It is the first I now labour for, and that to prevent the second.

Quer. 1. And first I shall demand of you, Whether you never had experience of the power and goodness of God, in restoring you to Health from dangerous Sickness and Diseases? Have you not sometimes had the sentence of death

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death in your ſelves! and that poſſibly when you have been in remote parts far from your friends and relations, and deſtitute of all means and accommodations. Did you not ſay in that condition, as *Hezekiah* did in a like caſe? *Iſai.* 38:10,11,12. *I ſaid in the cutting off of my days, I ſhall go to the gates of the grave, I am deprived of the reſidue of my years. I ſaid, I ſhall not ſee the Lord, even the Lord in the land of the living; I ſhall behold man no more with the inhabitants of the world.* Remember thy ſelf, man, canſt thou not call to minde the day when the Arrows of death came whisking by thee, and it may be hit thoſe next thee; took away thoſe that were as lively and luſty as thy ſelf, when you began your Voyage, and yet they were caſt for death, thou for life, and that when there was but an hairs breadth betwixt thee and the grave? Tell me, Soul, what friend was that that ſtood by thee then, when thou waſt forſaken of all friends! When it may be thy Companions ſtood ready to throw thee over-board, who was it that pitied and remembred thee in thy low eſtate? who was it that rebuked thy diſeaſe? or (as one very aptly expreſſes it) *reſtrained the humours of thy body, from overflowing and drowning thy life? for when they are*

Mr. Tho. Goodwin.

let

let out in a ſickneſs, they would overflow and drown it, as the Waters would the earth, if God ſhould not ſay to them, Stay your proud waves. Who was it, man, that when thy body was brought low and weak, and like a crazy rotten Ship in a ſtorm, took in water on all ſides, ſo that all the Phyſicians in the world could not have ſtopt thoſe Leaks; conſider, what hand was that which quieted and calmed the tempeſtuous Sea, *careened* and mended thy crazy body, and launched thee into the world again, as whole, as ſound, as ſtrong as ever? Was it not the Lord that hath done all this for thee? Did not he keep back thy Soul from the Pit, and thy life from periſhing? Yea, when thou was chaſtened with pain upon thy bed (as *Elihu* ſpeaks) *Job* 33. 19, 20, 21. and the multitude of thy bones with ſtrong pains, ſo that thy life abhorred bread, and thy ſoul dainty meat; thy fleſh conſumed away that it could not be ſeen, and thy bones that were not ſeen ſtuck out: yet then, as it is *verſ.* 28. he delivered thy Soul from going down into the Pit, and cauſed thy Life to ſee the Light. Had the Lamp of life been then extinguiſht, thou hadſt gone into endleſs Darkneſs; Hell had ſhut her mouth upon thee. Now tell me, Soul, what haſt thou done with this precious mercy? Haſt

thou

thou walked before the Lord in a deep ſenſe thereof, and anſwered his end therein, which was, to lead thee to repentance? Or hath thy ſtupid or diſingenious heart forgotten it, and loſt all ſenſe of it, ſo that Gods end is fruſtrated, and thy Salvation not a jot furthered thereby? O! If it be ſo, wo to thee; for the blood of this Mercy, which thy Ingratitude hath murther'd, like the blood of *Abel*, cryes to God againſt thee. What a wretch art thou thus to requite the Lord for ſuch a mercy! He ſaw thy tears, and heard thy groans, and ſaid within himſelf, He ſhall not die, but live; Alas, poor Creature, if I cut him off now, he is eternally loſt: I will ſend him back a few years more into the world; I will try him once more, it may be he will bear ſome fruits to me from this deliverance; and if ſo, well; if not, I will cut him down hereafter: He ſhall be ſet at liberty upon his good behaviour a little longer. And is all this nothing in thine eyes? Wretch that thou art, doſt thou forget and ſlight ſuch a favour as this? Is it worth no more in thine eyes? Well, it would be worth ſomething in the eyes of the poor damned Souls, if they might have ſo many years cut out of their eternity, for a meer intermiſſion of their tormentſ, much more as a time of patience and

ercy. O conſider, what pity and goodneſs ou haſt abuſed.

Quer. 2. Waſt thou never caſt upon miſera- ſtreights and extremities, wherein the good ovidence of God relived and ſupplied thee? ow many of you have been beaten ſo long at , by reaſon of contrary winds, and other idents, till your Proviſions have been e- exhauſted and ſpent? To how ſhort Al- vance have you been kept? And what a rcy would you have eſteemed it, if you ld but have ſatisfied Nature with a full ught of Waters? Certainly, this hath been caſe of many of you. Oh what a price value did you then ſet upon thoſe common rcies, which at other times have been htly over-look'd! and when you have ſeen hopes of relief, have you not looked ſadly upon another? and it may be ſaid as that dow of *Zarephtah* did to the Prophet, ing. 17. 12. *And ſhe ſaid, As the Lord thy liveth, I have not a cake, but an handful of in a barrel, and a little oyl in a cruſe: behold, I am gathering two ſticks that I go in and dreſs it for me and my ſon, that may eat it, and die.* Even ſuch hath been caſe; yet hath that God, whoſe mercies over all his works, heard your ſorrows,

and provided relief for you, either by ſom
Ship, which Providence ſent to relieve you
that diſtreſs; or by altering the winds, and ſe
ding you ſafe to the Land, before all your Pro
viſions have been ſpent. And haſt thou ke
no records of theſe gracious Providences? ye
doſt thou abuſe the Creature, when thou
brought again to the full enjoyment of it? a
poſſibly receiveſt the Creatures (whoſe wor
thou ſo lately haſt ſeen in the want of the
without thankſgiving, or a ſenſible ackno
ledgment of the goodneſs of God in them?
ſay, doſt thou thus anſwer the expectations
God? Well, beware leſt God teach ſuch an u
worthy Creature, by woful experience, that
opening of his hand to give thee a Mercy,
worth the opening thy Lips to bleſs him
it. Beware leſt that unthankful Mouth, t
will not bleſs the Lord for Bread and Wa
have neither the one or the other to bleſs h
for. I can give you a ſad inſtance in the c
and I have found it in the Writing of an e
nent Divine, who ſaith, he had it from an
and ear-witneſs of the truth of it. A you
man lying upon his Sick-bed, was alw
calling for meat; but when the meat he
led for was brought unto him, he ſhook
trembled dreadfully at the ſight of it, and

every part of his body; and ſo continued, until
s food was carried away. And thus he did,
often as any food was brought into his pre-
nce; and not being able to eat one bit, pined
way: but before his death, he freely acknow-
dged the Juſtice of God in this puniſhment;
r, ſaid he, in the time of mine Health, I
dinarily received my meat without thankſ-
ing. Oh! Let the abuſers and deſpiſers
ſuch Mercies, fear and tremble.

Quer. 3. Have you not been eminently pro-
ted and ſaved by the Lord, in the greateſt
gers and hazards of life; in fights at Sea,
n men have dropt down at your right hand
at your left, and yet the Lord hath cover'd
r heads in the day of battle? And though
have been equally obnoxious to Death
Danger with others, yet your name was
found among theirs in the liſt of the dead?
In Shipwracks, ah, how narrowly have
e of you eſcaped! A plank hath been caſt
you know not how, to ſave you, when your
panions, for want of it, have gone down to
bottome; or you have been enabled to
m to the Shore, when others have fainted
e way, and periſhed. In what a variety of
ge and aſtoniſhing Providences hath God
ked towards ſome of you, and what returns

have you made to God for it? Oh Sirs, I beseech you, consider but these two or three things, that I shall now lay before you to consider of.

Consid. 1. An Heathen will do more for a dunghil-Deity, than thou, that calleſt thy ſelf a Chriſtian, wilt do for the true God, that made Heaven and Earth. *Dan.* 5. 4. They praiſed the gods of Silver, and of Gold, and of Braſs, of Iron, Wood, and Stone. When the *Philiſtines* were delivered from the hand of *Samſon*, the Text ſaith, *Judg.* 16. 24. *They praiſed their God*, &c. Then *Dagon* muſt be extolled. Oh let ſhame cover thy face!

Conſid. 2. That the abuſe of Mercy and Love, is a ſin that goes neer to the heart of God. O! he cannot bear it. It is not the giving out of mercy that troubles him, for that he doth with delight; but the recoyling of his mercies upon him by the creatures ingratitude this wounds. *Be aſtoniſhed, O ye heavens, at this, and be ye horribly afraid.* And again, *Hear O heavens, and give ear O earth*, Iſai. 1. *q. d.* O you innocent Creatures, which inviolably obſerve the law of your Creation, be you all aſtoniſhed and cloathed in black, to ſee Nature caſt by ſin ſo far below it ſelf; and that in a Creature ſo much ſuperiour to you

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Man, who in the very womb was crown'd a King, and admitted in the highest Order of Creatures, and set as Lord and Master over you; yet doth he act not onely below himself, but below the very beasts. *The Ox knoweth his owner,* (*i.e.*) There is a kind of gratitude in the beasts, by which they acknowledge their benefactors that feed and preserve them. Oh! What a pathetical exclamation is that? *Deut.* 32. 6. *Do ye thus requite the Lord, O foolish people, and unwise?*

Consid. 3. It is a sin that kindles the wrath of God, and will make it burn dreadfully against the unthankful sinner; it stirs up the anger of God, in whomsoever it be found, though in the person of a Saint, 2 *Chron.* 32. 25. *But Hezekiah rendred not again according to the benefit done unto him: for his heart was lifted up: therefore there was wrath upon him, and upon Jerusalem.* And so you read, *Rom.* 1. That the Heathen, because they were not thankful, were given up to vile affections; the sorest plague in the world. It is a sin that the God of Mercy scarce knows how to pardon, *Jer.* 5. 7. *How shall I pardon thee for this?* This forgetting of the God that saves us in our extremities, is a sin that brings desolation and ruine, the effects of God's high displeasure upon all

our temporal enjoyment. See that remarkable Scripture, Isai. 17. 10, 11. *Because thou hast* [*forgotten*] *the God of* [*thy Salvation*] *and hast not been* [*mindful*] *of the rock of* [*thy strength,*] *Therefore shalt thou plant pleasant plants, and shalt set it with strange slips; in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish, but the Harvest shall be an heap, in the day of grief and desperate sorrow.* The meaning is, that God will blast and curse all thine employments, and thou shalt be under desperate sorrow, by reason of the disappointments of thy hopes.

Consid. 4. It's a sin that cuts off mercy from you in future straits: if you thus requite the Lord for former mercies, never expect the like in future distresses. God is not weary of his blessings, to cast them away upon such Souls that are but graves to them. Mark what a reply God made to the *Israelites*, when they cryed unto him for help, being invaded by the *Amorites*, Judg. 10. 11, 12, 13. *Did not I deliver you from the* Egyptians, *and from the* Amorites, *from the Children of* Ammon, *and from the* Philistnes? *The* Zidonians *also, and the* Amalekites, *and ye cryed unto me, and I delivered you out of their hands; yet ye have forsaken*

me,

e, and ſerved other gods, wherefore I will de-
ver you no more. O ſad word! It is (as if the
ord had ſaid) I have tryed what Mercy and
eliverance will do with you, and I ſee you are
ever the better for it; Deliverance is but ſeed
own upon the Rocks: I will caſt away no more
vours upon you; now look to your ſelves,
ift for your ſelves for time to come, wade
rough your troubles as well as you can. O
rethren, there is nothing more quickly works
e ruine of a people, than the abuſe of Mercy.
methinks this Text ſhould ſtrike terrour into
ur hearts. How often hath God delivered
u? Remember thy eminent Deliverance at
ch a time, in ſuch a Country, out of ſuch a
ep diſtreſs: God was gracious to thy cry
en; thou haſt forgotten and abuſed this mer-
, what now, if God ſhould ſay, as in the
ext, Therefore I will deliver thee no more?
h poor Soul! what wouldſt thou do then,
to whom wilt thou turn? It may be thou
ilt cry to the creatures for help and pity; but
as, to what purpoſe? they will give as cold
d as comfortleſs an anſwer as *Samuel* gave
nto *Saul*, 1 Sam. 28. 15, 16. *And Samuel*
id to Saul Wherefore haſt thou diſquieted me, to
ring me up? And Saul anſwered, I am ſore di-
reſſed; for the Philiſtines make war againſt

me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore have I called thee, &c. *Then said Samuel, Wherefore then doest thou ask of me, seeing the Lord is departed from thee, and become thine enemy?* O! thou wilt be a poor shiftless creature, if once by abusing Mercy thou make it thy Enemy.

Secondly, for the breach of Vows made in distress to obtain these mercies, and easily forgotten and violated by thee when thou hast obtained thy desire: A word or two to convince you what a further evil lies in this, and how by this consideration thy sins come to be boyled up to a greater height, and aggravation of sinfulness; and then I have done with this head.

A Vow, is a promise made to God, in the thing of God. The Obligation of it is by Casuists judged to be as great as that of an Oath. It is a sacred and solemn bond, wherein a Soul binds it self to God in lawful things: and being once bound by it, it is a most heinous evil to violate it. It is an high piece of dishonesty to fail in what we have promised to men, saith Dr. *Hall*; but to disappoint God in our vows, is no less than sacriledge. The act is free and voluntary; but

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once a juſt and lawful vow or promiſe hath paſt your lips (ſaith he) you may not be falſe to God in not keeping it. It is with us for our vows, as it was with *Ananias* and *Saphirah*, for their ſubſtance: *Whilſt it remained* (ſaith *Peter*) *was it not thine own?* He needed not to ſell and give it; but if he will give, he may not reſerve; it is death to ſave ſome: he lies to the Holy Ghoſt, that defalks from that which he engaged himſelf to beſtow. If thou have vowed to the mighty God of *Jacob*, look to it that thou be faithful in thy performance, for he is a great and jealous God, and will not be mocked.

Now I am confident, there be many among you, that in your former diſtreſſes have ſolemnly engaged your Souls thus to God; that if he would deliver you out of thoſe dangers, and ſpare your lives, you would walk more ſtrictly, and live more holy lives than ever you did. You have, it may be, engaged your Souls to the Lord againſt thoſe ſins, as Drunkenneſs, Lying, Swearing, Uncleanneſs, or whatſoever evil it was that your Conſcience then ſmote you for: the vows of God (I ſay) are upon many of you. But have you performed thoſe vows that your lips have uttered? Have you dealt truly with God? or have you mocked

him

him, and lyed unto him with your lips, and omitted those very duties you promised to perform, and return'd to the self-same evils you promised to forsake. I only put the question, let your Consciences answer it. But if it be so indeed, that thou art a person that makest light of thy engagements to God; as indeed Seamens vows, and sick mens promises are for the most part deceitful and slippery things, being extorted from them by fear of death, and not from any deep resentment of the necessity and weight of those duties to which they bind their Souls: I say, if this sin lie upon any of your Souls, I advise you to go to God speedily, and bewail it, humble your selves greatly before him, admire his patience in forbearing you, and pay unto him what your lips have promised. And to move you thereunto, let these Considerations among many other, be laid to heart.

Consid. 1. Think seriously upon the greatness of that Majesty whom thou hast wronged, by lying to him, & falsifying thy engagements. Oh think sadly on this: It is not man whom thou hast abused, but God; even that God in whose hand thy life and breath is. For although (as one truly observes) there be not in every vow a formal invocation of God, (God being the proper Correlate, and as it were a party to every

every vow, and therefore not formally to be invoked for the conteſtation of it) yet there is in every vow an implicite calling God to witneſs; ſo that certainly the Obligation of a Vow is not one jot beneath that of an Oath. Now if God be as a party to whom thou haſt paſt thy promiſe, and its obligation on that ground be ſo great, oh what haſt thou done? for a poor worm to mock with the moſt glorious Majeſty of Heaven, and break Faith with God, what a dreadful thing is that? If it were but to thy fellow-creature, though the ſin would be great, yet not like unto this. Let me ſay to thee, as the Prophet *Iſai.* 7. 13. *Is it a ſmall thing for you to weary men, but you will weary my God alſo?* If you dare to deceive and abuſe men, dare you do ſo by God alſo? Oh if the exceeding villanies of the ſin do not affect thee, yet methinks the danger of provoking ſo dreadful a Majeſty againſt thee ſhould. And therefore conſider,

Conſid. 2. Secondly, That the Lord will moſt certainly be avenged upon thee for theſe things, except thou repent. O read and tremble at the word of God, *Eccleſ.* 5. 4. *When thou voweſt a vow unto God, defer not to pay it: for he hath no pleaſure in fools; pay that which thou haſt vowed. But better it is that thou*

ſhouldeſt

ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay. Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angel, that it was an errour; wherefore [ſhould God be angry] at thy voice, and [deſtroy] the works of thy hands? Mark, God will be angry, and in that anger he will deſtroy the work of thy hand, (*i. e.*) ſaith *Deodate*, *Bring thee and all thine actions to nought, by reaſon of thy perjury.* Now the anger of God, which thy breach of promiſe kindles, as appears by this Text, is a dreadful fire. Oh what Creature can ſtand before it! as *Aſaph* ſpeaks, *Pſal.* 76. 7. *Thou, even thou art to be feared: and who may ſtand in thy ſight when once thou art angry?*

Conſid. 3. Conſider, thirdly, that all this while thou ſinneſt againſt knowledge and Conviction: for did not thy Conſcience plainly convince thee, when imminent danger open'd its mouth, that the matter of thy neglected vow was a moſt neceſſary duty? If not, why didſt thou bind thy Soul to forſake ſuch practiſes, and to perform ſuch duties? Thou didſt ſo look upon them then; by which it appears, thy Conſcience is convinced of thy duty, but Luſt maſters and over-rules it: And if ſo, poor ſinner, what a caſe art thou in, to go on from day to day ſinning againſt Light and Knowledge?

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Is not this a fearful rate of ſinning? And will not ſuch ſinners be plunged deeper into Hell than the poor *Indians* that never ſaw the evil of their ways, as thou doeſt? Ponder but two or three Scriptures in thy thoughts, and ſee what a dreadful way of ſinning this is: *Rom.* 2. 9. *Tribulation, anguiſh and wrath to every Soul of man that doth evil, to the* [*Jew firſt*] *and alſo to the Gentile.* To the Jew firſt (*i.e.*) to the Jew eſpecially and principally; he had a precedency in means and light, and ſo let him have in puniſhment. So *Jam.* 4. 17. *To him that knoweth to do good, and doth it not, to him it is ſin* (*i.e.*) Sin with a witneſs, horrid ſin, ſin that ſurpaſſes the deeds of the wicked. So *Luke* 12. 47. *And that ſervant that knew his Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.* Which is a plain alluſion to the Cuſtom of the *Jews* in puniſhing an offender, who being convicted, the Judge was to ſee him bound faſt to a Pillar, his cloaths ſtript off, and an Executioner with a Scourge to beat him with ſo many ſtripes: But now thoſe ſtripes came but from the arm of a Creature; theſe that the Text ſpeaks of, are ſet on by the omnipotent arm of God. Of the former there was a determinate number ſet down in their law, as forty

forty ſtripes, and ſometimes they would remit one of that number too, in mercy to the offender, as you ſee in the example of *Paul*, 2 Cor. 11. 24. *Of the Jews I received forty ſtripes ſave one*; but in Hell no mitigation at all, nor allay of mercy. The arm of his power ſupports the Creature in its being, while the arm of his juſtice lays on eternally. Soul, conſider theſe things; do thou not perſiſt any longer then in ſuch a deſperate way of ſinning, againſt the clear conviction of thine own Conſcience, which in this caſe muſt needs give teſtimony againſt thee.

Well then; go to God with the words of *David*, *Pſal.* 66. 13, 14. and ſay unto him, *I will pay thee my vows which my lips have uttered, and my tongue hath ſpoken when I was in trouble.* Pay it, Soul, and pay it ſpeedily unto God, elſe he will recover it by Juſtice, and fetch it out of thy bones in Hell. O trifle not any longer with God, and that in ſuch ſerious matters as theſe are.

And now I have done my endeavour to give your former Mercies and Promiſes a Reſurrection in your Conſciences; Oh that you would ſit down and pauſe a while upon theſe things, and then reflect upon the paſt Mercies of your lives, and on what hath paſt bewixt God

God and your Souls, in your former ſtraights and troubles! Let not theſe plain words work upon thy ſpleen, and make thee ſay, as the Widow of *Sarephta* did to the Prophet *Elijah*, 2 Kings 17.18. *What have I to do with thee, O thou man of God? Art thou come to call my ſin to remembrance?* But rather let it work kindely on thy heart, and make thee ſay as *David* to *Abigail*, 1 Sam. 25. 32, 33. *Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me, and bleſſed be thy advice.*

V. CAUTION.

THe fifth and laſt danger I ſhall warn you of, is, Your contempt and ſlighting of Death. Ah how light a matter do many of you (at leaſt in words) make of it? It ſeems you have little reverential fear of this King of terrours; not onely that you ſpeak ſlightly of it, but alſo becauſe you make no more preparation for it, and are no more ſenſible of your preſervations and deliverances from it. Indeed, the heathen *Philoſophers* did many of them profeſs a Contempt of Death, upon the account of Wiſdom and Fortitude; and they were accounted the braveſt men, that moſt deſpiſed and ſlighted it: But alas, poor Souls, they ſaw not

their

their enemy againſt whom they fought, but skirmiſht with their eyes ſhut. They ſaw indeed its pale face, but not its ſting and dart. There is alſo a lawful contempt of death: we freely grant, that in two Caſes a believer may contemn it; firſt, when it is propounded to them in a temptation, on purpoſe to ſcare them from Chriſt and duty, then they ſhould ſlight it; as *Rev.* 12. 11. *They loved not their lives to the death.* Secondly, When the natural evil of death is ſet in Competition with the enjoyment of God in Glory, then a believer ſhould deſpiſe it, as Chriſt is ſaid to do, *Heb.* 12. 2. though his was a ſhameful death. But upon all other accounts and conſiderations, it is the height of ſtupidity and ſecurity to deſpiſe it.

Now to the end that you might have right thoughts and apprehenſions of death, which may put you upon ſerious preparation for it; and that whenever your turn comes to conflict with this King of terrours, under whoſe hand the *Pompeys*, *Cæſars*, and *Alexanders* of the world, who have been the terrours of Nations, have bowed down themſelves; I ſay, that when your turn and time comes (as the Lord onely knows how ſoon it may be) you may eſcape the ſtroke of its dart, and ſting, and taſte no other

her bitterneſs in death, than the natural evil it: To this end I have drawn the following queſtions and Anſwers; which, if you pleaſe, ay be called, *The Sea-mans Catechiſm.* And that you might not dare to launch forth o the deeps, until you have ſeriouſly inter-gated and examined your hearts upon thoſe rticulars! Oh that you would reſolve, before go forth, to withdraw your ſelves a while om all clamours and diſtractions, and calmly ſeriouſly Catechiſe your own ſelves in this nner.

Queſt. 1.

What may the iſſue of this Voyage be?

Anſw.

Death. Prov. 27. 1. *Boaſt not thy ſelf of morrow, for thou knoweſt not what a day may ing forth.* Jam. 4. 13, 14. *Go to now, ye y ſay, To day, or to morrow, we will into ſuch a City, and continue there a year, buy, and ſell, and get gain: Whereas you w not what ſhall be on to morrow; for what your Life? It is even a vapour that ap-reth for a little time, and then vaniſheth ay.*

Queſt. 2.

What is Death?

Anſw.

Death is a ſeparation of Soul and Body, till the Reſurrection. 2 Cor. 5. 1. *We know that if our earthly houſe of this Tabernacle be diſſolved.* Job 14. 10,11,12. Read the words.

Queſt. 3.

Is Death to be deſpiſed and ſlighted, if it be ſo?

Anſw.

O no! It's one of the moſt weighty and ſerious things that ever a creature went about. So dreadful doth it appear to ſome, that the fear of it ſubjects them to Bondage all their lives, Hebr. 2. 15. *And to deliver them who through fear of death, were all their lives ſubject to bondage.* And in Scripture it's called, *the King of terrours*, Job 18. 14. Or the black Prince as ſome tranſlate. Never had any Prince ſuch a title before. To ſome it hath been ſo terrible, that none might mention its Name before them.

Queſt. 4.

What makes it ſo terrible and affrighting to men?

Answ.

Several things concur to make it terrible to the most of men: As first, its Harbingers and Antecedents, which are strong Pains, Conflicts, and Agonies. Secondly, its office and work it comes about, which is to transfer us into the other world. Hence *Rev.* 6. 8. It's set forth by a *Pale Horse*: An horse, for its use and office, to carry you away from hence into the upper or lower region of Eternity; and a pale horse, for its gastlines and terror. Thirdly, but above all, it's terrible in regard of its consequence; for it's the door of Eternity, the parting point betwixt the present world, and that to come; the utmost line and boundary of all temporal things. Hence, Hebr. 9. *It's appointed for all men once to die, and after that the Judgment.* Rev. 6. 8. *And I looked, and behold a pale horse, and his name that sate on him was Death: and Hell followed him.* Ah it makes a sudden and strange alteration upon mens conditions, to be hackt out of house, and from among friends, and honors, and so many delights, and hurried in a moment into the Land of Darkness, to be loathed with flames, and drink the pure wrath of the Almighty for ever. This is it that makes it terrible.

Quest. 5.

If death be so weighty a matter, am I prepared to die?

Answ.

I doubt, Not; I am afraid I want many things that are necessary to a *due* preparation for it.

Quest. 6.

What are those things wherein a due preparation for Death consisteth?

Answ.

Many things are necessary. First, Special and Saving Union with Jesus Christ. This is it that disarms it of its sting; *O death, where is thy sting? Thanks be to God who hath given* [*us*] *the victory through* [*our*] *Lord Jesus Christ*, 1 Cor. 15. 55. 56. So Joh. 11. 26. *Whosoever* [*liveth*] *and* [*believeth*] *in me, shall never die.* Whosoever liveth (*i.e.*) is quickened with a new spiritual Life and Principle, and so puts forth the principal act of that life, *viz.* Faith, he shall never die, (*i.e.*) eternally; This hornet, Death, shall never leave its sting in his sides. Secondly, To entertain Death comfortably, the evidence and knowledge of this Union is necessary. 2 Cor. 5. 1. *For we* [*know*] *that if our earthly house of this Tabernacle were dissolved, we have a building of God*, &c. And then

then he cannot only be content, but groan to be uncloathed, *verse* 2. A mistake in the former will cost me my Soul; and a mistake here will lose me my peace and comfort. Thirdly, In order to this evidence, it's necessary that I keep a good conscience in all things, both towards God and man. 2 Cor. 1. 12. *This is our rejoycing, even the testimony of our Conscience, that in sincerity, and godly simplicity, not in fleshly wisdom, but by the Grace of God, we have had our conversation in the world.* This good Conscience respects all and every part of our work and duty to be done, and all and every sin to be renounced and denied: So that he that is really united unto Christ by Faith, hath the clear evidence of that Union; and the evidence fairly gathered from the testimony of a good Conscience, witnessing his faithfulness as to all duties to be done, and sins to be avoided, he is fit to die; Death can do him no harm: but alas, these things are not to be found in me.

Quest. 7.

But what if I die without such a preparation as this is, what will the Consequent of that be?

Answ.

Very terrible; even the separation of my Soul and Body from the Lord to all Eternity,

Joh 3. 36. *He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. He shall not see life*; there's the privative part of his misery: separation from the blessed God. *And the* [*wrath*] mark it; not anger, but wrath; not the wrath of a man, but of [*God,*] at whose rebukes the Mountains skip like frighted men, and the Hills tremble: The wrath of God not only flashes out upon him, as a transient flash of lightning, but [*abideth*] dwells, sticks fast, there is no power in the world can loose the soul from it: [*Upon him*] not the body only, nor the soul only, but on [*him*] (*i.e.*) the whole person, the whole man. Here is the principal positive part of that mans misery.

Quest. 8.

Can I beat this misery?

Answ.

No: My heart cannot endure, nor my hands be strong, when God shall have to do with me upon this account. I cannot bear this wrath; Angels could not bear it; it hath sunk them into the depths of misery. Those that feel but a few sparks of it in their Consciences here, are even distracted by it, *Psal.* 88. 15. Christ himself had never born up under it, had he

not been ſupported by the infinite power of the divine nature, *Iſai.* 42. 1. *Behold my ſervant whom I uphold.* How then ſhall I live when God doth this? What will be done to the dry tree? Oh! there is no abiding of it, it is inſufferable. *The ſinners in Zion are afraid, trembling ſurprizeth the Hypocrite: who among us ſhall dwell with the devouring fire? who can endure the everlaſting burnings?* Iſai. 33. 14.

Queſt. 9.

If it cannot be born, is there any way to prevent it?

Anſw.

Yes; there is hope in *Iſrael* concerning this thing. And herein I am in better caſe than the damned; I have the [may be's] of mercy, and they have not. Oh what would they give for a poſſibility of Salvation! *Iſai.* 1. 16, 17, 18. *Waſh ye, make ye clean, put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well,* &c. *Come now, let us reaſon together: and though your ſins be as ſcarlet, they ſhall be as ſnow.* Iſai. 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.* Though

my diſeaſe be dangerous, it is not deſperate, it doth not ſcorn a remedy. Oh there is Balm in *Gilead*, and a Phyſician there. There is yet a poſſibility, not only of recovering my primitive glory, but to be ſet in a better caſe than ever *Adam* was.

Queſt. 10.

How may that be?

Anſw.

By going to the Lord Jeſus Chriſt, Rom. 8. 1. *There is therefore now no condemnation to them that are in Chriſt Jeſus.* Rom. 8. 33, 34. *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth: Who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again.*

Queſt. 11.

But what is it to go to Chriſt?

Anſw.

To go to Chriſt, is to * embrace him in his [a] Perſon, and [b] Offices, and to reſt [c] intirely and cloſely upon him for [d] pardon of Sin, and [e] Eternal Life; being deeply [f] ſenſible of the want and worth of him. Joh. 1. 12. *To as many as [received] him, he gave power to become the ſons of God, even to as many as believed on his Name.* John 3. 36. *He that believeth*

* *John* 1. 12.
a *John* 3. 36.
b 1 *Cor.* 1. 30.
c *Acts* 4. 12.
d *Acts* 13. 39.
e *Iſai.* 45. 22.
f *Acts* 2. 37.

believeth [*on the Son*] *hath Life.* 1 Cor. 1. 30. *And of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption.* Acts 4. 12. *Neither is there Salvation in any other,* &c. Act. 13. 39. *And by him all that believe are* [*juſtified from all things*] *from which ye could not be juſtified by the Law of* Moſes. Iſai. 45. 22 *Look unto me, and be ye ſaved.* Acts 2. 37. *Now when they heard this, they were pricked to the heart,* &c.

Queſt. 12.

But will Chriſt receive me, if I go unto him?

Anſw.

Yes, yes; He is more ready to receive thee, than thou art to come to him. Luke 15. 20. *And he aroſe, and came to his Father. But when he was yet a great way off, his Father ſaw him, and had compaſſion on him, and ran and fell on his neck, and kiſſed him.* The ſon doth but go, the father ran: if he had but received him into the houſe, it had been much; but he fell on his neck, and kiſſed him. He beſpeaks him much after that rate he expreſt himſelf to returning *Ephraim*, *My bowels are troubled for him: I will ſurely have mercy on him.* Jerem. 31. 20. There is not the leaſt Parentheſis in all

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the pages of free grace, to exclude a Soul that is ſincerely willing to come to Chriſt.

Queſt. 13.

But how may it appear that he is willing to receive me?

Anſw.

Make trial of him thy ſelf. If thou did but know his heart to poor ſinners, you would not queſtion it. Believe what he ſaith in the Goſpel; there thou ſhalt finde that he is a willing Saviour: for therein thou haſt, firſt his moſt ſerious invitations, *Matth.* 11. 28. *Come unto me ye that are weary, and heavy laden.* Iſai. 55. 1. *Ho, every one that thirſteth, come ye to the waters.* Theſe ſerious invitations are, ſecondly, backt and confirmed with his Oath, *Ezek.* 33. 11. *As I live, I deſire not the death of a ſinner.* Thirdly, amplified with pathetical wiſhes, ſighs, and groans, *Matth.* 23. 29. *Oh that thou hadſt known, even thou, at leaſt in this thy day.* Fourthly, Yea, delivered to them in undiſſembled tears, *Matth.* 23. 37, 38. *He wept over it, and ſaid, O Jeruſalem, Jeruſalem.* Fifthly, Nay, he hath ſhed not onely tears, but blood, to convince thee of his willingneſs. View him in his dying poſture upon the Croſs, ſtretching out his dying arms to gather thee, hanging down his bleſſed head to kiſs thee: e-

very

very one of his wounds was a mouth opened to convince thee of the abundant willingness of Christ to receive thee.

Quest. 14.

But my sins are dyed in grain: I am a sinner of the blackest hue; will he receive and pardon such an one?

Answ.

Yea, Soul, if thou be willing to commit thy self to him, Isai. 1. 18. *Come now, let us reason together: Though your sins be as scarlet, I will make them as Snow; though they be red like crimson, I will make them as Wool.* See page 10, 11.

Quest. 15.

This is comfortable news; but may I not delay my closing with him for a while, and yet not hazard my eternal happiness, seeing I resolve to come unto him at last?

Answ.

No: There must be no delays in this case; Psal. 119. 60. *I made haste and delayed not to keep thy commandments.*

Quest. 16.

Why may I not defer it, at least, for a little while?

Answ.

For many weighty reasons this work can bear no

no delays. First, The offers of Grace are made to the present time, Heb. 3.15. *While it's said to day, harden not your hearts.* There may be a few more days of God's patience, but that is unknown to thee. Secondly, your Life is immediate uncertain; how many thousands are gone into Eternity since the last night? If you can say to sickness when it comes, Go, and come again another time, it were somewhat. Thirdly, Sin is not a thing to be dallied with. Oh! who would be willing to lie down one night under the guilt of all his sins? Fourthly, delays increase the difficulty of Conversion: Sin still roots it self deeper, habits are the more strengthned, and the heart still more hardned. Fifthly, There be thousands now in Hell, that perisht through delays: Their Consciences often urged and prest hard upon them, and many resolutions they had, as thou hast now; but they were never perfected by answerable executions, and so they perisht. Sixthly, Thy way of sinning now is desperate; for every moment thou art acting against clear light and conviction; and that is a dreadful way of sinning. Seventhly, There can be no solid reason for one hours delay; For thou canst not be happy too soon: And be sure of it, if ever thou come to taste the sweetness of a Christian Life, nothing

will more pierce and grieve thee than this, that thou enjoyedst it no sooner.

Queſt. 17.

Oh, but the pleaſures of ſin engage me to it; how ſhall I break thoſe cords and ſnares?

Anſw.

That ſnare may be broken by conſidering ſolemnly theſe five things. Firſt, that to take pleaſure in ſin, is an argument of a moſt deplorable and wretched ſtate of Soul. What a poyſonful nature doth it argue in a Toad, that is ſucking in nothing but poyſon and filth where-ever he crawls! Oh what an heart haſt thou! haſt thou nothing to finde pleaſure in, but that which makes the Spirit of Chriſt ſad, and the hearts of Saints ake and groan; which digged Hell, and let in endleſs miſeries upon the world? Secondly, Think that the miſery it involves thee in, is infinitely beyond the delights it tempts thee by: It doth but delight thy ſenſual part, and that but with a brutiſh pleaſure; but will torment thy immortal Soul, and that for ever. The pleaſure will quickly go off, but the ſting will remain behind. *I taſted but a little honey on the top of my rod* (ſaid *Jonathan*) *and I muſt die.* 1 Sam. 14. 43. Thirdly, Nay, that's not all; but the Lord proportions wrath according to the pleaſures ſouls have had in ſin. Rev. 18. 7.

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How much she hath lived deliciously, so much torment and sorrow give unto her. Fourthly, What dost thou pay, or, at least, pawn, for this pleasure? Thy soul, thy precious soul, is laid to stake for it: and in effect thus thou saiest, when thou deferrest the closing with Christ upon the account of enjoying the pleasures of sin a little longer: Here, Devil, take my soul into thy possession and power; if I repent, I will have it again; if not, it is thine for ever. Oh dear-bought pleasures?

What is the world? A great exchange of ware,
Wherein all sorts and sexes cheapning are:
The flesh, the Devils sit and cry, What lack ye?
When most they fawn, they most intend to rack ye.
The wares are cups of joy, and beds of pleasure;
There's goodly choice, down weight, and flowing measure.
A soul's the price, but they give time to pay
Upon the Death-bed, or the dying day.
Hard is the bargain, and unjust the measure,
When as the price so much outlasts the pleasure.

Quarles.

Lastly, It's thy gross mistake to think thou shalt be bereaven of all delights and pleasures, by coming under the government of Christ: For one

one of thoſe things in which his Kingdom conſiſts, is joy in the Holy Ghoſt, *Rom.* 14. 17. Indeed, it allows no ſinful pleaſures to the ſubjects of it, nor do they need it; but from the day thou cloſeſt in with Chriſt, all thy pure, real, and eternal pleaſures and delights begin, and bear date. When the Prodigal was return'd to his father, then, ſaith the Text, *they began to be merry*, Luke 15. 24. See *Acts* 8. 5, 6. No, no, Soul, thou ſhalt want no joy; for the Scripture ſaith, *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink the rivers of thy pleaſures; for with thee is the fountain of light*, &c. Pſal. 36. 8, 9.

Queſt. 18.

But how ſhall I be able to undergo the ſeverities of Religion? There are difficult duties to be done, and an heavy croſs to be taken up; theſe be the things that daunt me.

Anſw.

If Pain and Sufferings daunt thee, how is it thou art not more out of love with ſin than with Religion? For it is moſt certain, that the ſufferings for Chriſt are nothing to Hell, the juſt reward and certain iſſue of ſin; the pains of Mortification are nothing to the pains of Damnation. There is no compare betwixt ſuffering

fering for Christ, and suffering from Christ, Matth. 5. 29. *If thy right hand or eye offend thee, cut it off, and pluck it out; It is profitable for thee that one member suffer, than that the whole body be cast into Hell.* Secondly, thou seest the worst, but not the best of Christ. There be Joyes and Comforts in those difficult Duties and Sufferings, that thou seest not. Col. 1. 24. *Who now rejoyce in my sufferings.* Jam. 1. 2. *My brethren, count it all joy when ye fall into divers temptations*, &c. Thirdly, Great shall be thy assistance from Christ, Philip. 4. 13. *I can do all things through him that strengthens me. The Spirit helps our infirmities*; takes the other end of the burden, *Rom.* 8. 26. What meanest thou to stand upon such terms, when it is Heaven or Hell, eternal Life or Death, that lie before thee?

Quest. 19.

But to what purpose will all my endeavours to come to Christ be? unless I be elected, all will be to no purpose.

Answ.

True, If thou be not elected, thou canst not obtain him, or happiness by him: But yet, that is no discouragement to strive. For in thy unconverted state, thy Election or Non-election is a secret to thee; the only way to

make

make it ſure, is by ſtriving and giving all diligence in the way of duty. 2 *Pet.* 1. 10. And if you ponder the text well, you will finde, that Election is not only made ſure in the way of diligence and ſtriving; but Calling is put before it, and lies in order to it. Firſt ſecure thy effectual Calling, and then thine Election.

Queſt. 20.

But I have no ſtrength of my own to come to Chriſt by, and is it not abſurd to urge me upon impoſſibilities in order to my Salvation?

Anſw.

Firſt, Certainly, you are more abſurd in pleading and pretending your impotence againſt your duty: for you do think you have a power to come to Chriſt, elſe how do you quiet your Conſciences with Promiſes and Reſolves of Converſion hereafter? Secondly, Though it be true, that no ſaving Act can be done without the concurrence of ſpecial Grace; yet this is as true, that thy inability to do what is above thy power, doth not excuſe thee from doing what is in thy power to do. Canſt thou not forbear, at leaſt, many external acts of ſin? And canſt thou not perform, at leaſt, the external acts of duty? Oh, if thou canſt not come to Chriſt, yet, as the blind man, lie in the way of Chriſt; do what

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thou canſt do, and confeſs and bewail thine im-
potency that thou canſt do no more. Canſt thou
not take thy Soul aſide in ſecret, and thus be-
moan it; My poor ſoul, what wilt thou do?
Oh what will become of thee! Thy caſe is mi-
ſerable and forlorn; thou art Chriſtleſs, Co-
venantleſs, hopeleſs, and, which is moſt ſad
ſenſleſs and bowelleſs. Oh! thou canſt no
bear the infinite Wrath of the Eternal God
whoſe Almighty Power will be ſet on work to
torment ſuch as thou art, and yet thou takeſt no
courſe to prevent it. Thou ſeeſt the buſie di-
ligence of all others, and how the Kingdom o
Heaven ſuffers violence by them; and art no
thou as deeply engaged to look to thy ow
happineſs, as any in the world? Will Hell b
more tolerable to thee than others? Oh wh
a compoſition of ſtupidity and ſloath art thou
Thou liveſt after ſuch a rate, as if there we
neither Fire in Hell to torment thee, nor Glo
ry in Heaven to reward thee. If God an
Chriſt, Heaven and Hell, were but dreams an
fables, thou couldſt not be leſs affected wi
them. Ah my Soul! my Soul! my preciou
Soul! is it eaſie to periſh? Wilt thou die as
fool dieth? Oh that men would but do thus,
they can do no more!

And now, Soul, you ſee what death is th
yo

you have made so slight of; and what is the onely way that we, poor sons of death, have to escape its sting. You have here seen the vanity of all your pleas and pretences against conversion, and the way to Christ prepared and cast up for you. Now, Sirs, I beg you in the name of God that made you, and as if I made this request upon my bended knees to you, that you will now, without any more delays, yield your selves to the Lord. Soul! I beseech thee, haste thee into thy Chamber, shut thy door, and despeak the Lord after some such manner as this, before thou darest to launch out into the deeps again.

O dreadful and glorious Majesty! thou hast bowels of mercy, as well as beams of glory: I have heard the sounding of these bowels for me this day. Lord, I have now heard a representation of the grim and ghastly face of death! Oh! I have now seen it as the King of terrors, at the door of Eternity, as the parting-point where sinners take their eternal farewel of all their delights. I have seen this black Prince mounted on his pale horse, and Hell following him. I have been convinced this day, that he should come and fetch away my Soul in what condition it is, Hell would follow him indeed. Lord! I have now heard of the Prince

of Life also, in whose bleeding side Death hath left and lost its envenomed sting; so that though it may kill, yet it cannot hurt any of his Members. To this glorious Redeemer I have now been invited; all my pretences against him have been confuted, and my Soul in his name assured of welcome, if I come unto him, and cast my self upon him. And now, Lord, I come, I come upon thy call and invitation; I am unfeignedly willing to avouch thee this day to be my God, and to take thee for my portion, Lord *Jesus*, I come unto thee; thy Clay, thy Creature moves towards thee; Fountain of pity, look hitherto: Behold a spectacle of misery. Bowels of mercy, hear; behold my naked soul, not a rag of righteousness to cover it; behold my starving soul, not a bit of bread for you to eat; ah! it has fed upon wind and vanity hitherto: Behold my wounded soul bleeding at thy foot; every part, Head and Heart, Will and Affections, all wounded by sin. O thou compassionate *Samaritan*, turn aside, and pour thy Soveraign blood into these bleeding wounds, which like so many opened mouths plead for pity. Behold a t turning submitting Rebel, willing to lay dow the weapons of unrighteousness, and to co upon the knee for a pardon. Oh I am weary t

the ſervice of ſin; I can endure it no longer. Lord Jeſus, thou waſt anointed to preach glad tidings to the meek, and to proclaim liberty to the Captives, and the opening of the priſon to them that are bound; come now, and knock off thoſe fetters of unbelief; Oh ſet my ſoul at liberty that it may praiſe thee! For ſo many years Satan hath cruelly tyrannized over me, oh that this might be the acceptable year of the Lord, and the day of the ſalvation of my God! Lord, thou waſt lifted up to draw men unto thee; and indeed, thou art a drawing Saviour, a lovely Jeſus; I have hitherto ſlighted thee, but it was becauſe I did not know thee, mine eyes have been held by unbelief, when thou waſt opened in the Goſpel; but now I ſee thee as the chiefeſt of ten thouſands. Thou art the glory of Heaven, the glory of earth, the glory of *Sion*; and oh that thou wouldſt be the glory of my Soul; I confeſs, I am not worthy that thou ſhouldſt look upon me; I may much rather expect to be trampled under the feet of Juſtice, than to be embraced in thine arms of Mercy; and that thou ſhouldſt rather ſhed my polluted blood, than ſprinkle thine own upon me; But Lord, what profit is there in my blood? Wilt thou purſue a dryed leaf? Shall it ever be ſaid, that the merciful

King

ing of Heaven hanged up a poor ſoul that put the rope about its own neck, and ſo came ſelf-condemningly to him for mercy? O my Lord! I am willing to ſubmit to any terms, be they never ſo hard and grateful to the fleſh. I am ſure whatever I ſhall ſuffer in thy ſervice cannot be like to what I have ſuffered, or am like to ſuffer by ſin: henceforth be thou my Lord and Maſter; thy ſervice is perfect freedom; be thou my Prieſt and Prophet, my Wiſdom and Righteouſneſs. I reſigne up my ſelf unto thee: My poor Soul with all its faculties, my body with all its members, to be living inſtruments of thy glory. Let holineſs to the Lord be now written upon them all; let my tongue henceforth plead for thee, my hands be lifted up unto thy teſtimonies, my feet walk in thy ways. Oh let all my affections, as willing ſervants, wait upon thee, and be active for thee. Whatever I am, let me be for thee; whatever I have, let it be thine; whatever I can do, let me do for thee; whatever I can ſuffer, let me ſuffer for thee. O that I might ſay before I go hence, My beloved is mine, and I am his! Oh that what I have begged on Earth might be ratified in Heaven! My Spirit within me ſaith, *Amen.* Lord Jeſus, ſay thou, *Amen.*

FINIS.

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